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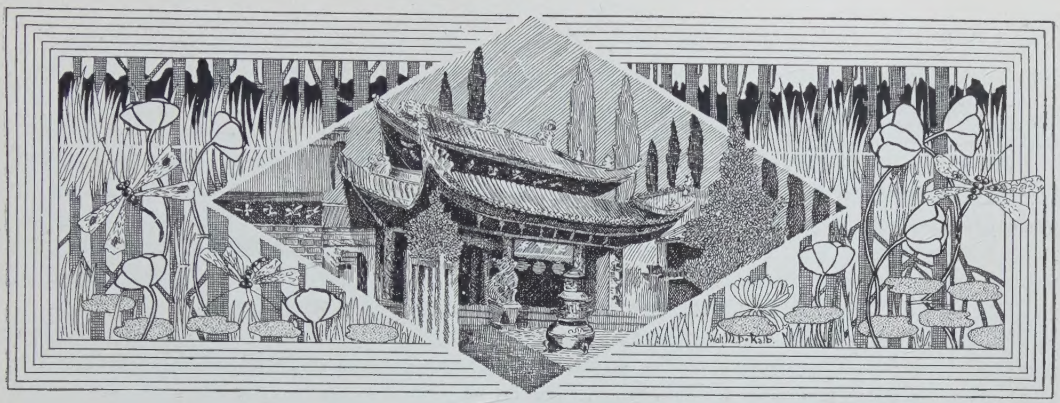

CHINESE RELIGIOUS CEREMONIES.

BY

YUNG KWAI, A.B. (Yale), Delegate of the Chinese Government to the World's Congresses at Chicago, 1893.

1. CONFUCIAN CEREMONIES.

CHINA is the land of Confucius. I do not claim that every Chinese practices what Confucius teaches. I mean to say only that the spirit of Confucius pervades the whole system of Chinese society, and controls the national life of one-third of the human race. What a mighty force that is! If you are inclined to doubt my words, ask any schoolboy in China what he thinks of Confucius, and he will tell you that Confucius is the greatest teacher the world has ever produced.

Sun-God (Musée Guimet, Paris.)

Ask any laborer at the plough or any tradesman at the counter, and you will get the same answer. In fact, from the emperor on the throne down to the meanest tiller of the soil, there is no one throughout the length and breadth of the land but feels a certain pride in ranging himself among the followers of the great sage.

Now, Confucianism is not a religion in the strictest sense of the word. It confines itself only to man's relation to man. Though it does not deny the existence of God and the spiritual world, it maintains that man has enough to do in this living world without troubling himself about the dead. The keystone of Confucianism is the five social relations. Out of these five relations are evolved the rights and duties of every man. What are the five relations? They are sovereign and subject, parent and child, elder and younger brothers, husband and wife, and friends. "Affections should govern the relation between parent and child; justice, that between sovereign and subject; distance, that between husband and wife; precedence, that between the old and the young and truthfulness, that between friends." Such is Confucianism in a nutshell.

Most Chinese may be called Confucianists as far as their preference goes. As there are Christians of various shades of belief and unbelief, so there are Confucian-

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ists and Confucianists. Since the teachings of Confucius are ethical rather than religious, the ceremonies practiced by a Confucianist consequently have more of a social and political than a religious significance.

All Chinese observe in their everyday conduct certain rules of propriety which Confucius inculcates. Everybody knows that the Chinese hold their parents in the greatest respect. It is exceedingly rare that Chinese children refer to their parents in their speech in any other than the most respectful terms. The respect for age, which is a national characteristic of the Chinese, is derived from a transfer of that respect which one has for one's own elders to somebody's else elders.

The separation of the sexes is a peculiar feature of Chinese society strongly insisted upon by Confucius. To such an extent is this carried at the present day that when a man unexpectedly comes face to face with his brother's wife, etiquette requires one to retire before the other.

The various marks of respect paid to the dead have a decidedly ceremonial character. A son, upon the death of his father or mother, at once changes his garments from those of gorgeous hues and finest silk to those of somber white and coarsest hemp. He allows his hair to grow, and his beard to remain unshaved. For seven times seven days the bare ground serves as his bed by night and his couch by day. No outward sign is wanting to show the utter casting down of the soul. If he happens to hold an office under the government, he surrenders it at once in order that official cares may not add further bitterness to his cup of sorrow. Then he spends the next three years in retirement, communing with nature and grieving over his irreparable loss. As a Confucianist, he may hold that he knows nothing about the hereafter, but he believes that the spirits of his ancestors hover about their former habitations. The worship of ancestors is but the natural outcome of this intense respect to parents. Every family has a shrine dedicated to the departed dead. Wooden tablets are used to indicate their invisible presence. At stated intervals, offerings of fruit, wine and meat are placed before these. Then the members of the whole household, from the oldest to the youngest, each in his turn, pay homage to the beloved dead by thrice falling down on their knees and nine times bowing their heads to the ground. This is what may be called ancestral worship in private families.

Kongtze.

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2. CONFUCIAN CEREMONIES (CONTINUED.)

As each family has an ancestral shrine of its own, so each clan has spacious public halls for the worship of their common ancestors. Twice a year, in spring and in autumn, the different families belonging to the same clan unite in one place for public worship. On the large tables before the tablets are placed the offerings—whole pigs roasted to a turn, fat and unblemished sheep, tiny cups of wine, fruits, cakes, pastry of every kind, and delicacies in their season.

From a bronze censer rise the fragrant odors of burning incense, and tallow candles of bright colors and large dimensions lend their flickering light to the scene. The head of the clan, chosen on account of his age, position and influence in the community, usually acts as high priest on such occasions, and takes his place accordingly. The other members of the clan all range themselves in regular order on either side of him and behind him according to the rules of precedence governing such cases. Their part is simply to follow their leader. Standing apart from the rest of the performers is the master of ceremonies, whose duty consists in calling out in a stentorian voice what the others should do. At his word they kneel down, bow their heads to the ground the required number of times, and rise to their feet again. At his word musical instruments strike up, cannons are fired, libations are poured to the ground, and written prayers are read. At his word the whole troop marches in procession to other parts of the hall and goes through a similar performance. The whole ritual gives to the scene a certain solemnity which cannot but produce a deep impression on an observer. Ancestral worship is one of the things that make blood count for so much in China.

Moon-Goddess. (Musée Guimet, Paris.)

The 106th day from the winter solstice is specially set apart by the Chinese for an annual excursion to the family tombs. Whole cities often turn out to do honor to the occasion. All flock to the hillsides where most of the dead are buried. All the tombs are swept and put in order. The old and the young generally make a pleasant day's outing of it. Frequently, members of the same family stock from different parts of the country unexpectedly meet over the grave of their common ancestor. These pleasant surprises and extemporaneous reunions serve to keep family traditions alive and add strength to ties of blood.

Confucianists look upon the arrival at manhood, the solemnization of marriage, the disposition of the dead, and the offering of sacrifices as the four most solemn acts of life. As children are subject to the authority of their parents as long as they live, the arrival at manhood under such circumstances has no meaning, and is seldom observed nowadays. The ceremony of marriage as practiced to-day, however, retains a great many of its ancient features.

Before the marriage ceremonies can be performed, certain preliminary formalities have to be complied with. These are the six formal acts which must needs be gone through with in order to make a betrothal binding. The first of these formalities is called "the making known of the choice." It is worth while to note here that the most interested parties to a betrothal generally have the least to say about what steps to take. It is the parents of the couple that have charge of the whole affair, and they may be depended upon to talk over the matter in a most business-like way and make the best bargain possible. The initiative is usually taken by the young man's parents or guardians sending a go-between to the girl's family to open the negotiations. A certain amount of presents is always necessary to pave the way. The employment of go-betweens is a relic of the past. In ancient times, there used to be a high officer of state whose duty it was to keep a register of all the marriageable youths and maidens in the country. That office was early abolished, and the duties that had been performed by a public officer were taken up by private individuals. As there cannot be any marrying and giving in marriage without the intervention of some third person, from the Chinese point of view, so go-betweens prove to be a social necessity. The second formality is "the ascertainment of the girl's name." It is the universal custom in China that families having the same surname cannot intermarry. The desired information concerning the girl is usually obtained from a red card furnished by her family. A comparison of the young peo-

ple's ages and other important points constitute the third formality, which is known as "the determination of the probability of a happy union." Oracles are consulted. If a favorable answer is received, then presents are sent to the girl's family in accordance with the requirements of the fourth formality, called "the proposal." The acceptance of the presents by the girl's family renders the betrothal at once binding.

Neither party is now allowed to withdraw from the engagement without the consent of the other. "The naming of the wedding day" is the fifth formality. This is a prerogative of the bridegroom's family. After the wedding day is fixed, it is customary for the bridegroom to send presents of jewelry, eatables and other things to the bride according to the means of his family. On the wedding day, a covered sedan chair, decorated with carvings and bright with red and gold, is dispatched with a band of musicians to fetch the bride.

This constitutes the sixth and last formality preliminary to the ceremony of marriage. In ancient times the bridegroom used to go in person to bring the bride home. Now this is seldom done. The dispatch of a bridal chair seems to satisfy all the requirements of custom.

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3. CONFUCIAN CEREMONIES (CONTINUED). TAOIST CEREMONIES.

These six formal steps preliminary to every legal marriage have been handed down to the present day from the remotest times. They are generally observed throughout the length and breadth of the land, though it frequently happens that two or even three of these steps are taken at the same time. Moreover, different parts of the country observe these formalities, usually with local variations. The arrival of the wedding chair generally finds the bride ready to start for her new home. She is dressed in garments of the brightest red, with her face veiled with pendants of pearl hanging down from the brim of her headgear. With feelings of anxious joy, not perhaps unmingled with regret at leaving the scene of her childhood, she takes her place in the sedan chair, and the procession starts amidst the firing of crackers and the thunders of musical bands. In the meantime preparations are hurried forward at the bridegroom's home for the reception of the bride. The wedding feast is ready. The invited guests are assembled. The groom has on his official robes. There is an air of festivity about the whole place. The arrival of the procession is an interesting moment. The bride, of course, is the central figure and cynosure of every eye. This is frequently the first meeting between the bride and the groom. Neither priest nor magistrate is needed to solemnize the union. In the presence of the invited guests, they eat out of the same trencher and drink out of the same cup, and henceforth they are man and wife. The presentation of the bride to the groom's parents and ancestors winds up the ceremonies. But the relatives and friends of the groom's family, as a rule, keep up the feasting and merrymaking for a few days longer. So much do the Chinese make of marriage.

Taoist Ceremonies.—Taoism derives its name from the word "tao," reason, and, according to the literal interpretation of the term, may be called Rationalism. The Chinese distinguish the Taoists from the Buddhists by the way they wear their hair. The Buddhist shaves his whole head, and the Taoist allows his hair to grow long and braids it into a knot on the top of his head. The people look upon the Taoists as a class of mystics, and wonderful powers are attributed to them. They are supposed to have a certain control over the spiritual world. On this account, their services are frequently called into requisition in case of sickness or death. This being

a source of profit to them, they are the last persons to disabuse their victims of the belief.

When a disease baffles the skill of the medical profession, nine cases out of ten, a Taoist is called in to try his art. He takes a careful survey of the situation, and his practiced eye at once seeks out those spots where malignant spirits are apt to make themselves at home. To render them harmless, he draws magical lines round about, and scatters mystic figures with an unsparing hand. These are supposed to have the power of striking terror into the hearts of the Satanic host. If these coercive measures do not seem to have the desired effect, then more gentle methods are employed. Offerings of paper articles, such as gowns, robes, ornaments, money and the like, are burnt to coax them into amiability. It is safe to say that more money is spent every year in China to propitiate evil spirits than to relieve the sufferings of the living. In case of death, either Taoist or Buddhist priests, or both, are employed to offer up prayers for the departed and facilitate his passage to the lower world. They usually take their places at the dead body's feet for this purpose, and keep up a monotonous chant as long as they are paid for it.

There are, of course, Taoists of a higher order. These, however, generally spend their days in seclusion, and seldom appear in public. It is said that some of them have attained to such perfection in the practice of their art that they can by some secret process transmute the baser metals into gold or prepare from the elements a compound which has all the virtues of an elixir of life. In other words, they are the alchemists of China.

Chinese Marriage Procession.

The most prominent feature of Taoism of the present day seems to be that it holds out to its devotees the reward of immortality. This result is believed to be attainable by mortifying the flesh and purifying the spirit. There are stories in circulation to-day of eminent Taoists that remain in a sitting posture day after day facing a blank wall with the view of shutting out all the uncleanness of this world from their sight, and submit to a system of diet which reduces little by little the amount of nourishment necessary to sustain life in the body until they can inure themselves to live on nothing more substantial than air. Then it is commonly believed that they can prolong their existence indefinitely. The accounts of the exploits of some Taoists read like fairy tales, and most of them are undoubtedly such.

3. CONFUCIAN CEREMONIES (CONTINUED).

The Nature of Sacrifice.—Of all the methods for the good ordering of men, there is none more urgent than the use of ceremonies. Ceremonies are of five kinds, and there is none of them more important than sacrifices.

Sacrifice is not a thing coming to man from without; it issues from within him, and has its birth in his heart. When the heart is deeply moved, expression is given to it by ceremonies; and hence, only men of ability and virtue can give complete exhibition to the idea of sacrifice.

The sacrifices of such men have their own blessing; not indeed what the world calls blessing. Blessing here means perfection; it is the name given to the complete and natural discharge of all duties. When nothing is left incomplete or improperly discharged; this is what we call perfection, implying the doing everything that should be done in one's internal self, and externally the performance of everything according to the proper method.—"*Li Chi.*" *II., p. 236.*

THE CHINESE RELIGIONS.

BY

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4. RELIGION OF THE UGRO-FINNS.

THE Mongolians, the Semites, and the Indo-Kelts form the three great *historic* races of mankind. The Mongolians comprise two great families and four nations, besides some mixed peoples in Further India. The first family is the Ugro-Finnic, comprising the Finns, Lapps, etc., in northern Russia, and the Ostjaks and Samoyeds in Siberia. The other family, called the Turko-Tartar, comprises several Turkish tribes in South Siberia, the Yakuts in the basin of the Lena, the Tunguses west ward from the Amur river, the Mongols, the Kalmucks, and the Manchus, in short, nine-tenths of the Siberian aborigines. All are barbarians, and are gradually dying out in competition with the immigrating Russians, who now number three millions, and occupy the best lands from the Caspian Sea to the Sea of Japan. The four nations, which all have risen to the semi-civilized grade of culture, are the Tibetans, the Chinese, the Koreans, and the Japanese.

Of the Ugro-Finns, all the tribes in Siberia, and the Lapps in Russia remain barbarians and Shamanists, a term we shall study in the next lesson. But the Finns, under the influence of their superior neighbors, the Scandinavians and Lithuanians, developed during the ninth and tenth centuries of our era a beautiful poetry and mythology, which has been collected and translated during the present century by E. Lönnrott, and appeared in various works of which the best known is the "Kalevala." The author of the *runes*, or folk-songs, collected here is the Laulaya, who is just the old shaman or sorcerer that has exchanged his tambourine for a harp, and elevated some of his conceptions, though he still conjures spirits in the oldtime way. His poetic form is very simple, so that he can improvise at will, while the many minstrels give rise to many variants of the same myth.

Religion with the Finns comprises an exceedingly naive and picturesque nature worship, and, as ever, companying with that an ancestor worship, which here, however, receives less attention than the nature cult.

There is no general creator, but various makers of various things, such as a bird's egg, a woman impregnate with the wind, and a deity that rubs his hands or knees. (1) The deities are indefinite, stiff personifications of various spheres of nature, without free human movement or moral qualities.

Ukko (the Ancient) held, as heaven-god, the highest rank, though he exercised no control over his fellows. The highest attributes given to him were borrowed from the Christain God, and make an odd mixture with the older ideas. (2) His spouse was *Akka*, though there was also an Earth goddess. Then there were divine pairs presiding over the waters, the forests, and the underworld, and single gods over the sun, moon, and stars. (3)

Besides these deities there were free spirits that animated persons and objects or processes in nature. But in general, everything, whether animal or tree, is naively treated as animated and rational. (4) The greatest of the numerous evil spirits was *Hiisi*. (5) The Finns had sacred places, idols, offerings, and festivals. One of the festivals was devoted to their ancestors, the others connected with husbandry. The motive of the "Kalevala" is quite secular, being the capture of a precious magical box, the *Sampo*, the symbol of wealth.

The magic of the Finns is exceedingly ingenuous and in quite general use. The power of music, of heat in forging iron, and of herbal remedies are all referred to magic. (6) In another case an animistic summons to fishes has been followed by success, and has become fixed as a magic song. (7) The boastings of the heroes, and the magical means they propose to use, suggest the talk of children, or fairy stories; difficulties may be by nature insurmountable, but magic easily overcomes them; while there appears no adaptation of means to end, no insight, research or wisdom, but all crude wonders. Moon and stars can be reached from a tree, (8) and a man can transform himself into a pike. (9)

4. RELIGION OF THE UGRO-FINNS.

(1) Cosmogony.

And the eggs fall into ocean . . .
All the fragments come together,
Forming pieces two in number,
One the upper, one the lower,
Equal to the one, the other.
From one-half the egg, the lower,
Grows the nether vault of Terra:
From the upper half remaining,
Grows the upper vault of Heaven.
From the white part came the moonbeams,
From the yellow part the sunshine.
—"*Kalevala*," *p. 9.*

(2) The Supreme God.

Ukko, God of love and mercy,
God and Master of the heavens,
Come thou hither, thou art needed,
Come thou quickly I beseech thee,
Lend thy hand to aid thy children,
Touch this wound with healing fingers,
Stop this hero's streaming life blood,
Bind this wound with tender leaflets.
—*Ibid, p. 118.*

(3) Nature-god.

Mistress of the woods, Mielikki,
Forest-mother, formed in beauty,
Let thy gold flow out abundant,
Let thy silver onward wander.
—*Ibid, p. 186.*

(4) Compact With the Bear.

Thou, O Otso, forest apple,
Woodland bear, with honeyed fingers,
Let us make a lasting treaty,
Make a vow for future ages,
That thou wilt not kill my cattle,
Wilt not eat my milk providers;
That I will not send my hunters,
To destroy thee and thy kindred,
Never in the days of summer,
The Creator's warmest season.
—*Ibid, p. 516.*

(5) The Arch Demon.

Swiftly flew the stinging hornet,
Gathered all the Hisi horrors,
Brought the hissing of the serpent,
Brought the venom of the adder,
Brought the poison of the spider,
Brought the stings of all the insects.
—*Ibid, p. 113.*

(6) Magic.

Go not hence to Wainamoinen,
There with him to offer battle;
He will charm thee with his singing,
Will bewitch thee in his anger.
—*Ibid, p. 28.*

Grandly sang wise Wainamoinen,
Till the copper bearing mountains,
And the flinty rocks and ledges
Hear his magic tones and trembled;
Mountain cliffs were torn to pieces,
All the ocean heaved and tumbled.
—*Ibid, p. 37.*

Ilmarinen starts the bellows,
Gives three motions of the handle,
And the iron flows in streamlets
From the forge of the magician,
Soon becomes like baker's leaven,
Soft as dough for bread of barley.
—*Ibid, p. 110.*

Bits of bark chipped from the oak tree,
Many herbs of healing virtues;
Steeps them one day then a second,
Three long days of summer weather,
Days and nights in quick succession;
Then he tries his magic balsam.
—*Ibid, p. 119.*

(7) Magic Song.

Spake these words of magic import:
Come ye fish of Northland waters
To the regions of my fish net,
As my hundred meshes lower.
—*Ibid*

(8) The Sky No Higher Than a Tree.

Ilmarinen hastens forward
That he may behold the wonder,
Spies the Bear* within the fir-top,
Sitting on its emerald branches,
Spies the gleam of golden moonlight.
Spake the ancient Wainamoinen,
These the words the singer uttered:
'Climb this tree dear Ilmarinen,
And bring down the golden moonbeams,
Bring the Moon and Bear down with thee
From the fir-tree's lofty branches.
—*Ibid, p. 130.*

(9) Transformation.

Then the singer, Wainamoinen,
Leaped a pike, upon the waters,
Quickly swam the rapid river,
Gained the frigid Pohya-border,
Then his native form resuming.
Walked he as a mighty hero,
On the dismal isle of Louhi.
—*Ibid, p, 707.*

*The constellation bearing that name.

5. RELIGION OF THE TURKO-TARTARS.

All the tribes comprised in this family were previously Shamanists, though only the Tunguses remain so as a whole. The Mongols have mostly become Buddhists, the Turks, Mohammedans, and the Manchus a mixture of Confucianists and Buddhists. The native religion of these peoples is best known to us through the researches of the Russian ethnologist, Wilhelm Radloff, among the barbarians living on the Altai mountains (47 N. Lat. 90 E. Lon.), though even their belief shows traces of Buddhist and Christian influence.

Shaman Conjuring Spirits. (After Radloff.)

The great gods of the Turko-Tartars are the mutually opposed nature-powers of Light and Darkness. Below these stand the Spirits of the Earth, and lower still the local deities of fire, trees, stones, etc., besides the ancestral spirits. The Light-gods dwell in various superimposed heavens, an idea borrowed from Buddhism. In the highest lives, *Tengere Kaira Kan*, the Heaven God, and in the sixteenth other *Tengere.* (1) In the third heaven dwell the seven *Kudai* (gods), and with them the ancestral spirits that mediate between men and gods. The Spirits of the Earth are seventeen in number, called *Kane* (Princes), each of whom rules in beneficence over a separate region of the land. Below earth are the nine tiers of the underworld, each inhabited by some kind of Dark-gods, the ruler of whom is *Erlik Kan*, the Powerful, who is the terrible foe of humanity. He is propitiated with offerings, and called "Father Erlik," since all must yield to him in death at last. Every man has two recording spirits that accompany him through life, and to Erlik's judgment seat, whence he passes to heaven or hell, in the latter case only until friends in heaven rescue him.

The Two Sides of the Shaman's Tambourine. (After Radloff.)

But by far the most prominent and interesting figure in this religion is the *shaman* or priest, after whom it was therefore named Shamanism. (2)

While anyone is competent to worship the *Kane* or Earth-gods, only the shaman can convey an offering to the Light-gods or lead a departed soul into the underworld. These visits of the shaman are rendered possible only by the aid of his ancestors, whose spirits he first of all conjures into the magic tambourine which he always carries. This office is hereditary, for it depends upon a constitutional epilepsy, the first attack of which forms the call to his office. When great misfortune happens or threatens, the shaman is summoned, who first inquires from his familiar spirit the cause of the evil, and then directs an animal sacrifice to one or other of the gods. For *Bai Ilgen* a white horse is crushed to death and flayed. The skin with head and feet attached is elevated on a pole towards heaven, while the flesh is eaten. No blood must be spilled and no bone broken. Then the shaman, with great dramatic

talent, which is further enhanced by his ecstasy, represents to his quaking audience a journey through the various heavens, where he obtains information upon all desired topics, and finally presents the offering. To purify a hut that has been contaminated by a death, the shaman must capture the soul of the deceased, and convey it to the underworld. Even Radloff was deeply impressed with this wild scene enacted at night in the forest gloom by an actor whose weird and convulsive movements were closed by an epileptic swoon. Indeed the numerous impersonations, the poetic form of the speech, and the places supposed to appear, justify a comparison with the Divine Comedy of Dante. (3)

Divination is very common and practiced through (a) the position of the sacrificed entrails, (b) natural phenomena, (c) the arithmetical play of pebbles, etc., (d) the ecstatic visions of the shaman.

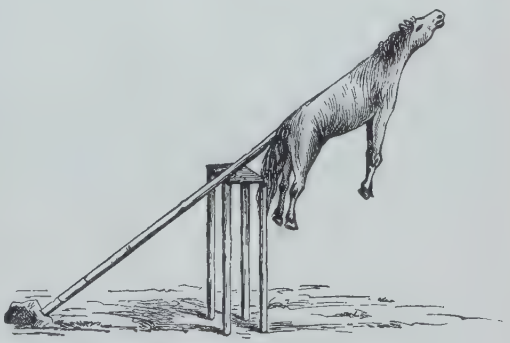
5. RELIGION OF THE TURKO-TARTARS.

(1) **Tengere.**—This is the Altaian form. Others are Tengri, Touri, Tari, etc., all derived from a root tang, to shine. The Yakuts still use the name for the visible heaven, and we shall see later that the Chinese do the same with T'ien, the name of their supreme god, who is probably related to the above.

(2) **Shamanism.**—This term should be confined to its use here as the proper name of the religion of the Turko-Tartars, and not extended to other religions, as if it denoted a peculiar class. This it does not, for the practices of the shaman are world-wide among barbarians, though nowhere so elaborated as here.

(3) **Purification from a Ghost.**—Fourteen days after death, especially one from an epidemic where it is feared others may follow, some powerful shaman is summoned to abduct the soul of the deceased, which hovers round the house, unwilling to depart until it can take with it another member of the stricken family. Such is the supernatural theory of the Altaians devised to account for the epidemics that frequently decimate them, really by reason of their exceeding filthiness. "As it grew dark, the dull blows of the shaman's tambourine sounded at some distance. I stepped to the door of the hut and saw how the shaman with measured tread, pouring out his uniform monotonous song, circumambulated the hut at the distance of about a hundred paces, and from time to time struck heavily upon his tambourine. Gradually the circle of the shaman grew smaller and smaller, until finally he strode close along the outer side of the hut wall, and at last stepped through the door into the hut now lighted by a brightly burning fire. He then approached the fire, and held the tambourine over it in all directions so that the smoke streaked both inner and outer sides of it. Then he solemnly took his seat between the fire and door, and began a monotonous, droning song that was jerked out in short, broken tones. The song grew softer and shorter, and the blows on the tambourine gentler and gentler, until at last the song passed into a soft whining wail and whisper. Thereupon the shaman rose carefully and walked with a sliding gait round the fire, called the name of the deceased and turned his head on all sides as if he were seeking her. Sometimes he speaks in a falsetto voice, in order to imitate her voice, whining and begging him to leave her near her relatives. . . . Mercilessly the shaman presses her, by the might of his tambourine, which he had filled with many and mighty spirits before entering the hut, from one corner of the hut into another. Only after long effort and struggle did he succeed in seizing the soul of the deceased between tambourine and stick, and then in pressing her with the tambourine against the ground. His song now grew louder and stronger, but ever and anon interrupted by the gentle whine of the prisoner.

"Now the shaman turned the tambourine front side to the ground and struck it so that the blows sounded dull and hollow, as if they came from deep in the earth. The song also grew duller, and assumed at last a gurgling tone, for the shaman was receding from the hut and had entered on the way to the underworld, to the home of the dead. At the same time the song grew softer, and passed at last into a whisper. He signified finally with one violent blow that he had reached the kingdom of the dead. Now begins a conversation with the



The Horse-Sacrifice. (After Radloff.)

previously deceased relatives, who decline to receive the new soul. The shaman seeks to persuade, begs and prays them, but in vain. Then he seizes the brandy flask and distributes to the dead the water of life. They receive it gladly, and soon begin a confused hum which gradually becomes a lisping tone, for the brandy is working. The dead sing and cheer, and finally allow the new soul to be smuggled among them. Now the song of the shaman grows louder, since he has left the realm of death and is again nearing the upper world. Arrived above, he jumps suddenly up and passes into violent ecstasy. The song becomes at last a wild scream, while the shaman dances in wild springs around the hut, until at last, bathed in sweat, he falls unconscious to earth."—*Translated from Wilhelm Radloff, "Aus Sibirien," Vol. II., pp. 52-54.*

6. THE CHINESE CULTURE.

We learned in the section on "Functional Anthropology" (p. 39) that religion shared its noble diginity as "a humanity, that is an activity proper and peculiar to man," with five other activities; and we learned further (p. 52) that "each one of these phases of culture is an element in all the others." The application of this principle of mutual influence to the case before us, that of Chinese religion, requires us to take a survey of the other five culture-elements in order to discover how far Chinese religion has been influenced by them, or can be traced to conditions of heredity and environment common to it with them.

Feeding Silkworms, and Sorting Cocoons.

The Chinese language belongs to an archaic form, the monosyllabic, where every word is a root without inflection or even agglutination. Its visible expression is not by an alphabet, but by over twenty thousand distinct ideographs, which are symbols, either natural as ⛰ now written 山 for mountain, or — where such failed, as of course very soon happened—arbitrary. Very early literary activity arrested the language at this intermediate stage of evolution. The use of these word-roots as one or other part of speech requires an invariable order in the sentence, viz.: subject, verb, complement, while every word that qualifies another must precede it. This lack of inflexion in words, and of flexibility in the sentence, has favored historical, descriptive and reasoned compositions, and has narrowly restricted free literary ones. In these qualities it supplies a remarkable example of that adaptation of language to mind which is universal. The immense number of homonyms resulting from the comparatively few sounds at disposal to represent the twenty thousand ideographs give rise to a dull monotony in the rhymes of Chinese poetry and a troublesome ambiguity in its colloquial.

To Chinese industry Europe owes silk, tea, china, and perhaps printing, which the Chinese invented in the eighth century, while they have made paper since the

second century B.C. They invented also the mariner's compass and gunpowder, but used the latter only for fireworks. The Grand Canal and the Great Wall are monuments of gigantic labor, but not of great skill. During the milleniums since these inventions were made the Chinese mind has devised nothing new.

In all forms of art also Chinese progress ceased long ago. Its architecture allows no pretensions, its sculpture is crude, its painting lacking both in perspective and chiaroscuro, its music is elaborate but ineffective, its poetry narrowed by the nature of the language, and its dramas and novels filled with disconnected and arbitrary events.

The Chinese have preserved political continuity since the twenty-fourth century B.C., and are therefore incomparably the oldest nation upon earth. They have also expanded by growth and conquest until they include about four hundred millions, which again forms by far the largest nation upon earth. It is in part these unique facts that prompt that lofty pride and stubborn conservatism that come as such a surprise to us. For milleniums the Chinese have met only barbarians who submitted to their arms and borrowed their culture. What wonder, then, if they prove slow to treat differently not simply our religion, but rather our whole culture? (1) Yet this enormous extension in time and space has carried social culture no higher than to the patriarchal stage, in which both family and government stand arrested, to the great detriment of personal liberty and individual character, those precious possessions of the West. (2) That lack of personality in the Chinese so frequently remarked by Western writers is partly cause (by being an hereditary trait) and partly effect of the patriarchal stage. Another barbarous trait appears in weak nationalism. The Chinese masses, though passionately attached to family, clan and province, have little or no patriotism for China as a whole, while their weak loyalty appears in the easy change of Chinese dynasties.

Finally, the state of knowledge in China shows the same relatively low stage of culture, usually designated semi-civilized in comparison with our own fuller civilization, (which is sometimes designated enlightenment) while full civilization still remains our goal. The Chinese excel in the composition of histories or rather annals, and of vast encyclopedias. They have never devised either grammar, logic or mathematics, a failure that of course tells disastrously upon all science and philosophy. Even the fundamental notion of cause seems to be only obscurely apprehended by the Chinese mind, which, if questioned, often reasserts the bare fact instead of its cause, while, if left to itself, generally fails to propound the question of cause at all. It is this lack of scientific curiosity, of free intellectuality, in contrast to immediately useful factual knowledge, that has occasioned the arrest of Chinese development, which has long since reached the limits possible on its principles. Education in China is powerfully stimulated, not by the provision of schools, but by awarding all official positions to the successful competitors in state examinations on the classic literature. The sole aim is to secure the best intellects for the service of the government, and to this plan much of the stability of China is owing. Since women cannot fill offices their education is quite neglected, as is that of the masses, whose whole mental condition is very low.

In temperament the Chinese are stolid, phlegmatic, gentle, peaceful, practical, industrious, prudent, contented and patient. Their endurance is great; and they have "no nerves." They have been contrasted as muscular with the brainy Hindus.

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6. THE CHINESE CULTURE.

(1) **Christendom but not Christianity Obnoxious to the Chinese.**—Before starting, Mr. Ward (American Minister to China in 1859) had forbidden his interpreters to speak to the natives on the subject of religion, but on second thoughts he withdrew the embargo, saying that he had no wish to be held up to odium before the eyes of the American people. My experience was, as I

assured him, that the more freely I spoke to the Chinese on the subject of their religion the more friendly they showed themselves. The presentation of the claims of Christianity has never in any case excited a tumult, mobs and outbreaks having always been connected with anti-foreign feeling, if not with magical superstitions. A residence built on high ground will give as much umbrage as a church.—*W. A. P. Martin, "A Cycle of Cathay," pp. 196, 197.*

The testimony of missionaries is uniform that the common people are well disposed until they are stirred up by members of the official classes.—*Ibid, p. 449.*

(2) **The Patriarchal System.**—The framework of Chinese society rests on a *patria potestas* as extreme as that of ancient Rome. Filial piety, which means paternal authority, is the ground-law of the empire. The head of the family is a diminutive type of the divinely appointed head of the state. Sons and grandsons, instead of being scattered to the winds by a centrifugal force, are expected to cleave to the ancestral tree, and, banian-like, take root in its shade. The family is therefore more complex than with us, the grandsire reigning over it with the power of a monarch, thrashing or maltreating his offspring, who continue to be minors as long as he lives. When several such units of one stock are combined in a class, with temple, cemetery, and glebe-lands in common, the power of their elders is such that if they do not defy the magistrate they can at least dispense with his services. They do not shrink in certain cases from inflicting a death-penalty. I have known a youth to be drowned by order of such a council; prodigals and other incorrigible offenders are sometimes buried alive, care being taken in such cases that the corpse shall bear no trace of a wound; otherwise official interference will be inevitable.

There is no country like China for home rule of this description, and it extends to villages, especially where they consist of one or more clans. Schooled in these patriarchal institutions, the people in rural districts grow up with a thorough indifference, if nothing worse, toward their mandarins; nor beyond the payment of a moderate tax do they concern themselves about the government. It is said of the Emperor Yao, who lived four thousand years ago, that, being on a tour of inspection, he heard an old man singing to the sound of his lute:

> "I plow my ground and eat,
> I dig my well and drink;
> For king or emperor
> What use have I?"

An emperor of the present day, if he made such tours, might in many a place have the same experience, and, like the venerable Yao, rejoice to be forgotten.—*Ibid, pp. 334, 335.*

FIRST WEEKLY REVIEW.

1. **CONFUCIAN CEREMONIES.**—Religion, Ethics, Ancestor-Worship.
2. **CEREMONIES CONTINUED.**—Ancestral, Offerings, Ancestral-cult, Visit to the Tombs, Marriage Formalities.
3. **CEREMONIES CONTINUED.**—Ceremonies for the Sick, Ascetic Practices.
4. **THE UGRO-FINNS.**—The Literature, Creation, Ukko, Magic.
5. **THE TURKO-TARTARS.**—Heavens, Earth, Hells, Shaman, Dante.
6. **CHINESE CULTURE.**—Language, Industry, Art, Society, Knowledge.

QUESTIONS.

1. *What do the Chinese think of Kongtze? In what sense is Confucianism religious, and in what sense not? How do the Chinese treat elders? What is their etiquette on sex? Describe the mourning rites, and the ancestor-worship.*
2. *What offerings are made to the ancestors? Describe the ancestral ceremony. Describe the annual visit to the tombs. State "four formalities" preliminary to a marriage.*
3. *When are Taoist priests usually summoned? What methods do they then use? Describe the asceticism of some Taoists.*
4. *Name the three historic races. State the component peoples of the Mongolian race. Characterize the Finnic religion. Name some grounds of their magic.*
5. *Whence are derived the great gods? Describe the shaman, his offering to Bai Ilgen, and his descent into hell.*
6. *Why study culture? What does Europe owe to China? Have the Chinese any just grounds for their national pride? Describe the mental traits, education, and temperament of the Chinese.*

SUBJECTS FOR SPECIAL STUDY.

1. *Mr. Yung Kwai's qualified denial that Confucianism is a religion is commonly made by the "literati." Indeed, it now constitutes Chinese orthodoxy, since the government examinations in the classics require conformity to the materialistic commentary upon them writen by Chu Hsi, twelfth century, A D. But reference to lessons 8-11 will show that such materialism is neither Sinism nor original Confucianism.*
2. *Compare and contrast these marriage "formalities" with the American usage.*
3. *Consider how the medical missionary unites monotheism and medicine against this exorcism.*
4. *Read in the account on Ethnology in any recent encyclopedia the section on the Mongolians.*
5. *Compare the hells of shaman, of Dante, and of current religious belief.*
6. *Compare this Chinese "type" with the American. They are antipodal.*

7. HISTORICAL SETTING, AND SCRIPTURES.

The Chinese are distinguished for their historic sense. Professor W. A. P. Martin writes that "Besides these dynastic histories, there are typographical histories of provinces, prefectures, districts, and even of towns and villages, in number and extent to which we have no parallel." The confidence induced in us by these present conditions is extended to very remote times through the recent confirmation by astronomers of eclipses recorded in the Chinese annals. Thus, an eclipse that happened in the reign of Chung-kang, 2159-2146 B.C., has been identified by Professor Russell, of the Imperial College, Peking; while Professor Knobel, of Cambridge, England, has endorsed Chinese records on the basis of the Hia calendar. (1)

Kongtze, when a Boy, Playing at Religious Ceremonies.

The earliest times (what might be styled primitive), of course, are hidden from us here as everywhere else, but it is interesting to retrace our steps with security as here for nearly five milleniums.

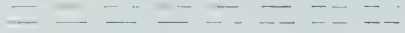
About the twenty-fifth century B.C. probably some political disturbance drove the "hundred families" that subsequently became the rulers of China from the region south of the Caspian Sea, probably from Mesopotamia, (2) eastward along the southern slope of the Tien-shan range, through the Mongolian Desert until they reached the north bend of the Yellow river in latitude 41°, which is the garden of China. Similar migrations have occurred in more recent times in Asia, as with the Ottoman Turks westward, the Kalmucks eastward, and the Scythians southward. As with all emigrants known to us, whether in Asia or America, the invaders found the land preoccupied, and in this case with peoples of a culture only little inferior to their own in any sphere, and in some even superior. But the Chinese proved able to gradually master these aborigines, and to acquire their culture where superior. It was at that time that the "black-haired race," surrounded by "hordes of the north, of the south, of the east, and of the west," began to call their nation the "Middle Kingdom," which still survives, though no longer appropriate. (3)

The chief epochs to be remembered are the following: The reign of Yao, 2356-2255 B.C., with which the *Shu-King* "Book of History," begins its record, and

that of Shun, who is constantly cited in company with Yao, as the "sage kings" of old. One of Shun's first public acts was to sacrifice to *Shang-ti* and other nature and ancestor deities, of whom we shall hear later. In this reign occurred the great flood, through the rising of the Yellow river—still known from recurrences of this disaster as "China's sorrow"—so that people had to flee to the mountains. Legend attributes the flood to a rebel's breaking the banks, and poetry tells how "He broke the pillars of heaven, and destroyed the supports of the corners of the earth." In 1765 B.C. began the second dynasty in the person of King Tang, who had recently ruled a neighboring state. Again, in 1126 B.C., disorder invited a conqueror, Wu, the king of Chau, who, with his father Wan, formed the types of Chinese virtue so often cited by Confucius. Even yet nobler was the Duke of Chau, younger brother of the king. But this dynasty fell in turn a victim to luxury, and when, in the sixth century B.C., Laotze and Kongtze (Confucius), the two greatest lights of China, appear, the feudal lords are defying the central court, and desolating the country with civil war. No one checked this disorder until 225 B.C., when the Chief of Tsin, in the northwest, mastered all rivals. His grandson, Chi Hwang-ti 246 B.C., abolished feudalism and made himself first Emperor of China. Since then one dynasty has succeeded another until now the twenty-first occupies the throne. (4)

The scriptures of the Chinese consist of the Five *King* or "Classics," and the Four *Shu* or "Books." These must now be briefly described.

The oldest and most honored is the *Yi King* or "Book of Changes." Chinese legend attributes its nucleus to Fu-hsi, supposed to have lived in the thirty-fourth century B.C. This nucleus consists of a whole and a broken line, so combined as to produce eight so-called trigrams. Thus a whole line (—) and a broken one (– –) were placed over themselves, and each of them over the other, which gives ☰ ☱ ☲ ☳. The same single lines placed successively over these double ones gives the famous eight trigrams, thus—



Combinations of these eight make sixty-four hexagrams, each of which figures forms the subject of a comment written by King Wan, and enlarged by the Duke of Chau, in the twelfth century B.C. These comments apply the changes in the constitution of these hexagrams to the changes in nature and in the fortunes of man. This application is made partly according to a natural symbolism, and where that fails, partly by arbitrary rulings. The leading motion of the whole is a dualism where the whole line is light, male, etc., and the broken line is darkness, female, etc. Modern Confucianists have read most of the discoveries of modern science into these vague notions. The best trait of the work is that politico-ethical wisdom which is constantly taught, and this is characteristic of all the other scriptures too. So indispensable is divination to the conduct of life, both private and national, that this *Yi King* was spared when every other scripture was burned by Shi Hwang-ti.

Another great classic is the *Shu King* or "Book of History," which consists of selected governmental archives from the seventeenth to the seventh century B.C. The constant inculcation of politico-ethical conduct renders it probable that the work was compiled as a moral guide for rulers, who must show reverence to Heaven and ancestors by following their good examples. Nor is this content "mere ethics," but is ever connected with the righteous government of Heaven. The modern reader is perhaps most surprised to find the people repeatedly mentioned as the proper object of the ruler's care, if he fulfill his duty, but as the means of his downfall, if he do not. The people groan under ill-government until Heaven hears their cry, and sends some deliverer, quite in the style of the Hebrew people.

The third of the canonical books is the *Shi King* a selection of folk-poetry made by Kongtze in the sixth century B.C. from a larger and much older one. The poetic form is very simple and the content various, including narrative and descriptive poems of the people and the court, and songs used at the offerings to gods and ancestors, which last date from the twenty-second to the nineteenth century B.C.

The fourth classic book is the *Li Chi*, or "Book of Ceremonies," and constitutes the chief source for our knowledge of the Chinese religion. It consists of directions and examples for conduct in every sphere of life, and remains to-day the directory for every Chinese. Though not put into its present shape until the second century A.D., it was formed by gradual accretion between the twelfth century B.C. and the former date. In its insistence on fixed ceremonial, whether religious, political or social, it presents a leading trait of the Chinese mind which decries all individuality, originality and innovation.

The fifth and last of the King called the *Chun Chiu* is nothing more than dry annals of the feudal state of Lu written by Kongtze.

Though not included in the above five canonical books, the *Hsiao King* or Book of Filial Piety, should be cited here as of equal authority. It purports to record instruction given to a pupil by Kongtze, and can be traced backwards to less than a century after the death of that great Chinese sage.

The classics of second rank, the Four *Shu*, are the "Confucian Analects," which afford us biographical notes and brief sayings of Kongtze; the "Great Learning" and the "Doctrine of the Mean," both probably written by a nephew of Kongtze and devoted to a statement of Confucian principles; and finally the "Works of Mencius," who lived 371-288 B.C. and ranks as the greatest teacher from the school of Kongtze.

It has sometimes been stated that these Chinese classics are hardly to be called sacred books, because, forsooth, they contain much history, ethics and social rules; but such a ruling as this would deprive us of not one, but all sacred literatures. It is, moreover, true that the Chinese religion expresses itself more in the ceremonial and ethical than in the mystical, meditative and devotional elements; but all these belong equally to religion, though few if any, people or even individuals have held them in perfect proportion.

No literature of the world, either sacred or secular, has exercised an influence at the same time so long and widespread and powerful as have these Classics upon the Chinese people. Yet their authority is unsupported by any claim of inspiration, though, in general, as we shall see later, Heaven's will is communicated to man in many ways. The Chinese scriptures are thus simply a *record* of revelation.

The distinction observed in these lessons between Sinism and Confucianism is based on only time limits, and even those overlap. Moreover, the collecting and editing by Kongtze of the four *King* (while he wrote the fifth) make it possible, and many other considerations make it probable, that Kongtze suppressed much of which his judgment did not approve. However, it is equally plain that he inserted nothing, and, therefore, for whatever is extant the time limit applies, and should certainly be observed.

7. HISTORICAL SETTING AND SCRIPTURE.

(1) In the reign of Chung-kang, the fourth in succession (2159-2146), occurred an eclipse of the sun, which Professor Russel, of the Imperial College, has succeeded in identifying after a laborious calculation of no fewer than thirty-six eclipses.—*W. A. P. Martin in his "Cycle of Cathay," p. 252.*

(2) Many interesting details in support of this view will be found in "China" by Prof. R. K. Douglas. The discovery is due to the researches of the late Prof. Terrien de Lacouperie.

(3) **Aborigines of China.**—The most accessible notices of these aborignes may be found in Douglas' "China," pp. 6, 175-176, 217, and 393-394. Much research is yet needed here.

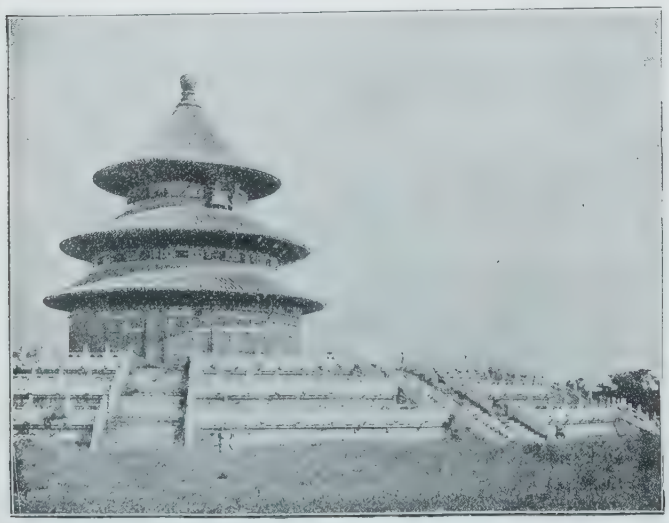
(4) **Chinese Dates.**—Notice that the important dates occur in the third century and its multiples. Thus,

Yao and Shun in twenty-fourth century.
Wan and Wu in twelfth century.
Kongtze and Laotze in sixth century.
Chi Hwang-ti in third century.

While Buddhism entered China in the first century A.D.

8. SINISM AS NATURE-WORSHIP.

Sinism affords us very many and indubitable deities of the two great classes, nature-deities and ancestor-deities. (1) Far above all the other nature-deities stands *Tien* or Heaven, sublime and noble. The ideograph used to write down Tien means Great One, obviously in reference to the vast expanse of heaven. In the Imperial worship still maintained in great state at Peking, Haitu or Earth is revered by offerings less only than those presented to Heaven, and occasionally the couple are mentioned together in the scriptures as recipients of a common worship; but the very natural and world-wide notion of a cosmogonic marriage between the two rarely appears. In fact, neither with *Tien* nor with the other nature-deities is the myth developed into a story, whence comes at the same time the poetic bareness and moral excellence of the deities in Sinism. Fancy is pruned, and conscience flourishes. The concept of *Tien* is remarkably free from crude anthropomorphisms. Nothing is said of his limbs or weapons, but much of his compassion and justice. (2) He is not even figured as a body, but identified with the sky, just as Heaven, our poetic term for God, sprang from heaven (sky). (3)



Temple on the Northern Altar of Heaven.

But the sacred texts repeatedly use *Ti* "Ruler" and *Shang-ti* "Supreme Ruler" in freest interchange with *Tien*. The opinion of some sinologues that *Shang-ti* serves as a more personal name for *Tien* is plausible, but cannot be proved by its usage in the texts. (4) It seems, therefore, that Dr. Legge, the translator of the Chinese classics, is misleading when he translates *Tien* by Heaven, but *Ti* and *Shang-ti* by God. However near to monotheism the concept may stand, the Chinese term should have been retained. This deity, other than and yet deemed worthy to coalesce with *Tien*, is probably the deified founder of the first Chinese dynasty, and thus offers a striking instance of the frequent union between naturism and animism. (5) The analogy here is striking, since heaven supplies in the movements of its orbs the chief examples of *natural* order, while the ruler is the head and guardian of the political order. Again, each is supreme in its own sphere, *Tien* in nature, and *Shang-ti* in society; and two supremes tend to annul each other, or as here to coalesce. This union of naturism and animism is of great importance, and will be met again and again. If not the creator, this *Tien* or *Shang-ti* was the source of all things and certainly exercises providence and sovereignty in the world. (6) All the exalted politico-ethics of the scriptures finds its sanction in him. (7) Heaven speaks in no special wise, makes no choice of individuals (8), but reveals itself in the customary course of nature. (9) Disturbances here are warnings to the rulers to rectify affairs of state. This close relation between Heaven and the Chinese State is referred to in the terms, "Heavenly Flowery Kingdom," and "Heavenly Dynasty," which have given rise to the contemptuous epithet, "The Celestials," used by Europeans. Heaven also makes its will known through the *vox populi*. (10) These three, Heaven, Earth, and Man, should stand in constant harmony with each

other. Thus, when the longest day arrives that divides the growth of Spring from the decay of Autumn, "superior men give themselves to vigil and fasting"; and "at the equinox, they make uniform the measures of length and capacity; equalize the steelyards and their weights; . . . "Hence the sage forms a ternion with Heaven and Earth, and stands side by side with spiritual beings, in order to the right ordering of government."

The justice of Tien referred to above is supposed to be executed in this present world. (11) Heaven is occasionally mentioned as the abode of departed souls, but is nowhere described; while hell is conspicuous only by its absence. Deformed and otherwise afflicted people, while not treated with cruelty, are also not sympathized with, because supposed to have been punished for some secret sin. We find in the scriptures a Chinese Job, whom, however, his friend can persuade to acknowledge his guilt. (12) Fulfillment of the will of Heaven is one chief source of happiness. (13)

The attitude of the Chinese mind to the problem of freedom in presence of *Tien* is unsurpassed, by reason of its including the two elements, fate and freedom, that no human thought can combine, while it lays emphasis upon the freedom. The texts available here are so forceful and helpful that several are quoted in the notes. The last of these quotations comprises an entire speech made by the Duke of Chau (twelfth century B.C.), and therefore affords another example of the elements which constitute the *Shu King*. (14)

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8. NATURE-WORSHIP.

(1) **Inclusive Statement of Various Deities.**—Thus it was that the ancient kings were troubled lest the ceremonial usages should not be generally understood by all below them. They, therefore, sacrificed to God (*i.e.*, Shang-ti) in the suburb of the capital, and thus the place of heaven was established. They sacrificed at the altar of the Earth inside the capital, and thus they intimated the benefits derived from the earth. Their sacrifices in the ancestral temple gave their fundamental place to the sentiments of humanity. Those at the altars of the hills and streams served to mark their intercourse with the spirits breathing in nature. Their fine sacrifices of the house were a recognition of the various business which was to be done.—"*Li Chi*," *vol I., p. 385.*

(2) **The Compassion and Justice of Tien.**—Ye numerous officers who remain from the dynasty of Yin, great ruin came down on Yin from the cessation of forbearance in compassionate Heaven, and we, the lords of Chan, received its favoring decree.—"*Shu King*," *p. 196.*

Where the sovereign's virtue is pure his enterprises are all fortunate; where his virtue is wavering and uncertain, his enterprises are all unfortunate. Good and evil do not wrongly befall men, but heaven sends down misery or happiness according to their conduct.—"*Shu King*," *p. 101.*

(3) **Tien and Haitu are Living Persons.**—"Why," they (the Chinese) have often been asked, "should you speak of those things which are dead matter fashioned from nothing by the hand of God as living beings? Heaven and earth are surely not persons." "And why not?" they have replied. "The sky pours down rain and sunshine. The earth produces corn and grass. We see them in perpetual movement, and we may therefore say that they are living."—*J. Edkins*, "*Religion in China*," *p. 95.*

On account of this identity in name between Heaven and heaven, the first verses of Genesis cannot be translated into Chinese without periphrasis.—*Happel*, "*Alt-chinesische Religion*," *p. 4.*

(4) **Tien and Shang-ti are Synonymous.**—And thus it was that, while Heaven (Tien) exerted a great establishing influence, preserving and regulating the House of Yin, its sovereigns on their part were humbly careful not to lose the favor of God (Shang-ti) and strove to manifest a good-doing corresponding to that of Heaven (Tien).—"*Shu King*," *p. 197.*

(5) **Origin of Shang-ti.**—Some have supposed that the title Ti was given to ancient Chinese emperors when they were deified, but one might equally well suppose that our titles Seigneur, Dominus, Herr and Lord had likewise been borrowed from God by earthly potentates, whereas the reverse was the real order. Chinese dictionaries gave "ruler of the empire" as the first meaning of Ti. The Shang often prefixed to Ti means oldest or first as well as supreme. This well accounts for the rule according to which only the emperor may sacrifice to Shangti, since in general only a man's descendants may worship him, and for the presence of the tablets of the emperor's more recent ancestors with that of Shangti during the sacrifice.—*Summarized from De Groot*, "*Les Fêtes à Emoni*," *pp. 678, 679.*

There are strong reasons for the inference that the early sovereigns of the Chinese worshipped the spirits of their deified ancestors under this term (Shang-ti).—*Wells Williams'* "*Syllabic Dictionary*," *p. 881.*

The former king was always zealous in the reverent cultivation of his virtue, so that he was the fellow of God.—"*Shu King*," *p. 99.* The emperor is the mate of God because he rules on earth as does God in heaven, and because associated with God in the great sacrifices.—*Note by J. Legge in loco.*

I think of my ancestors, who are now the spiritual sovereigns; when they made your forefathers toil, etc.—"*Shu King*," *p. 109.*

(6) **Sovereignty of Tien or Shang-ti.**—Rev-

erently obeying the determinate counsel of Heaven, I pursue my primitive work to the East to give tranquility to its men and women.—"*Shu King*," *p. 135.*

(7) Tien Observes Man.

With reverence I will go
Where duty's path is plain.
Heaven's will I clearly know;
Its favor to retain
Is hard; let me not say
"Heaven is remote on high,
Nor notices men's way."
There in the starlit sky
It round about us moves,
Inspecting all we do,
And daily disapproves
What is not just and true.

—"*Shi King*," *quoted in* "*Religions of China*," *p. 114*

(8) **Tien is no Respector of Persons.**—Oh! Heaven has no partial affection; only to those who are reverent does it show affection. The people are not constant to those whom they cherish; they cherish only him who is benevolent. The spirits do not always accept the sacrifices that are offered to them; they accept only the sacrifices of the sincere.—"*Shu King*," *p. 99.*

(9) **Nature Reveals the Will of Tien.**—Therefore when the lessons for men are not cultivated, the masculine phenomena in nature do not proceed regularly; as seen in the heavens, we have the sun eclipsed. When the obedience proper to women is not cultivated, the feminine phenomena in nature do not proceed regularly; as seen in the heavens, we have the moon eclipsed.—"*Li Chi*," *vol. II., p. 433.*

O pitying Heaven, why see we thee
In terrors thus arrayed?
Famine has come. The people flee,
And homeless roam, dismayed.
In settled spots, and far and near,
Our regions all lie waste and drear.
—"*She King*," *p. 348.*

(10) **The People Reveal the Will of Tien.**—God was not for Yin, as appeared from the mind and conduct of our inferior people, in which there is the brilliant dreadfulness of Heaven.—"*Shu King*," *p. 197.*

Therefore Man is the heart and mind of Heaven and Earth, and the visible embodiment of the five elements. He lives in the enjoyment of all flavors, the discriminating of all notes of harmony, and the enrobing of all colors.—"*Li Chi*." *I., p. 382.*

Heaven compassionates the people. What the people desire, Heaven will be found to give effect to.—"*She King*," *p. 127.*

(11) **Chinese Theodicy is Earthly.**—Accordance with the right leads to good fortune; following what is opposed to it, to bad; the shadow, and the echo.—"*Shu King*," *p. 47.*

On this account God no longer protected him, but sent down the great ruin which we have witnessed. Heaven was not with him, because he did not make his virtue illustrious. Indeed, with regard to the overthrow of all states, great and small, throughout the four quarters of the kingdom, in every case reasons can be given for their punishment.—"*Shu King*," *pp. 197-8.*

(12) **The Chinese Job.**—When Zze-hsia was mourning for his son, he lost his eyesight. Zang-Zze went to condole with him and said, "I have heard that when a friend loses his eyesight, we should wail for him." Thereupon he wailed, and Zze-hsia also wailed and said, 'O Heaven, and I have no guilt!' Zang-Zze was angry, and said, 'Shang, how can you say that you have no guilt?' (Zang-Zze then proceeds to remind his friend how he sinned in pride, in neglect of duty, and now in losing his eyesight.) Zze-hsia threw down his staff, and bowed, saying, "I was wrong, I was wrong."—"*Li Chi*" *I., pp. 135-6.*

(13) **The Will of Heaven.**— . . . of the five sources of happiness—the first is long life; the second, riches; the third, soundness of body and serenity of mind; the fourth, the love of virtue; and the fifth, fulfilling to the end the will of Heaven.—"*Shu King*," *p. 149.*

His desire in all this is to serve his ruler. If he succeed in doing so and obtaining his ruler's approbation, he feels that he has done right; if he do not so succeed, he still feels that he has done right: prepared to accept the will of Heaven concerning himself.—"*Li Chi*." *II., p. 338.*

(14) **Fate and Freedom.**—Calamities sent by Heaven may be avoided, but from calamities brought on by oneself there is no escape.—"*Shu King*," *p. 98.*

Oh! it is as on the birth of a son, when all depends on the training of his early life, through which he may secure his wisdom in the future, as if it were decreed to him. Now Heaven may have decreed wisdom to the king; it may have decreed good fortune or bad; it may have decreed a long course of years; we only know that now is with him the commencement of his duties. Dwelling in this new city, let the king now sedulously cultivate the virtue of reverence. When he is all devoted to this virtue, he may pray to Heaven for a long-abiding decree in his favor.—"*Shu King*," *p. 187.*

The Duke of Chau spoke to the following effect: "Prince Shih, Heaven, unpitying, sent down ruin on Yin. Yin has lost its appointment to the throne, which our house of Chau has received. I do not dare, however, to say, as if I knew it, 'The foundation will ever truly abide in prosperity. If Heaven aid sincerity, . . .' Nor do I dare to say, as if I knew it, 'The end will issue in our misfortunes.' Oh! you have said, O Prince, 'It depends on ourselves.' I also do not dare to rest in the favor of God, not forecasting at a distance the terrors of Heaven in the present time, when there is no murmuring or disobedience among the people; the issue is with men. Should our present successor to his fathers prove greatly unable to reverence Heaven above and the people below, and so bring to an end the glory of his predecessors, could we in the retirement of our families be ignorant of it? The favor of Heaven is not easily preserved; Heaven is difficult to be depended on. Men lose its favoring appointment, because they cannot pursue and carry out the reverence and brilliant virtue of their forefathers. Now I, Tan, the little child, am not able to make the king correct. I would simply conduct him to the glory of his fathers, and make him, who is my young charge, partaker of that." He also said, "Heaven is not to be trusted, our course is only to seek the prolongation of the virtue of the tranquilizing king, that Heaven may not find occasion to remove its favoring decree which king Wan received."—"*Shu King*," *pp. 205-6.*

9. SINISM AS NATURE WORSHIP (CONTINUED). ANCESTOR WORSHIP.

Besides Heaven and Earth, many other nature gods are worshipped by the Chinese. (1) These are not controlled by Heaven, though, of course, all are inferior to it, and one set of them, the earth-gods, assume a natural gradation which prescribes limits for their worshipers. Thus, below Heaven and Earth, to whom only the Emperor may sacrifice, stand the Spirits of the Land and Grain, to whom only a feudal lord may sacrifice, while the commonalty were restricted to sacrificing to the Spirits of the Ground, which they tilled. (2)

Furthermore only the greater nature-powers—sun, moon, constellations, clouds, rain, wind, and thunder—are worshipped in company with Heaven at the Imperial Altar in Peking, while the host of minor nature deities are left to local cults. Thus Sinism includes many gods, and they stand in a graded system with Heaven at the top. It is therefore plainly a polytheism. This view has long been held by Professor C. P. Tiele, and J. J. M. de Groot, but the opposite has been so warmly supported by Professors de Harlez and J. Legge, that a brief survey of their reasons is called for. Prof. Legge claims a proper monotheism for *Tien* on the following grounds:

Meeting the Spring.

a Nature spirits other than *Tien* were worshipped only "as doing service to man on behalf of God."—"*Religions of China*," *pp. 18, 43-46, 89-90, 254.*

b Many things are predicated of Heaven "true only of the true God."—*Ibid. p. 27.*

c Spirits, though worshipped, are not called gods, and therefore no more exclude monotheism than do the angels and saints of Roman Catholicism.—*Ibid p. 52.* (3)

In objection to these grounds we notice about *a* that it receives no support from the ancient texts, in lieu of which Professor Legge is driven to quote from a ritual composed 1538 A.D., though Christian ideas may have been learned from the Nestorian Mission before the ninth century, and from the Catholic Mission in the thirteenth century. We notice about *b* that, though happily true, the same is true of all gods great and small; their attributes are really true only of the Absolute. As to *c*, what Professor Legge translates God is properly "Ruler" or "Supreme Ruler," which was explained in last lesson as a personal name, and is therefore not applicable to any class. Much confusion would have been spared readers, had the name *Shang-ti* been simply transferred to the English translation, just as are those of *Vishnu*, *Shiva*, and others. (4) The analogy with Roman Catholicism is quite invalid, since the latter permits only reverence, not worship of the saints and angels.

Finally, one should notice that Professor Legge by no means supposes that Chinese monotheism was derived from the Hebrews, for he explains both *Tien* and *Ti* as native myths. (5) The treatment by Professor de Harlez adds nothing essential above that of Professor Legge.

To return to the minor nature gods, we find that the Chinese assume their

existence to account for active phenomena, and worship them from a sense of dependence. (6) Notice further how little individualized these nature spirits are. No stories are told of them, but they are held as the bare mental counterpart of this or that nature-power. They are invisible to sense, but very real, and penetrate and pervade all things. Like *Shangti* they promote righteousness, and are none of them evil. Sinism knows no Satan.

All observers agree that the dominant religious form in China is ancestor worship. De Groot agrees with Doolittle that, "There are two objects of worship, as the Chinese aver, to be found in every family, viz.: the ancestral tablet and the kitchen god." Prof. Martin thinks its influence "has been deeper than all other religions combined." It alone is enforced on the community by the State, so that even Mohammedans (in the northwest of the empire), Taoists, and Buddhists (including priests) are required on penalty (for priests one hundred lashes and remandment to secular life) to obedience, sacrifice, and mourning rites for parents. The poorest hamlets will provide a temple for this cult. The first rites of a married pair are those to Heaven and ancestors. This cult of parents has flourished equally and in closest connection with duty to parents (filial piety) which, according to the Chinese, is the prime virtue. Again it is intertwined with the entire social life, (7) and dominates whole towns. (8) It even supplies a powerful religious motive to marriage and propagation, since one's happiness in the future life depends upon the offering of his descendants. (9)

The moral effect of this ancestor worship has been variously judged. Professor Martin credits it with supplying the only light on the future the Chinese possess, and with supplying a common deterrent from baseness, as also the scriptures testify. (10) He even recommends control, instead of abolition by Christianity, but the missionaries are unanimous in demanding the latter. Rev. A. H. Smith attributes it to fear and self-love, quoting the Chinese proverb, "Trees are raised for shade, children are reared for old age." He also regards it as the prime cause of that leaden conservatism that closes China to the world. (11) E. Faber's charge that it sometimes involves worship of bad parents is annulled by the Chinese practice of selecting only the good qualities for remembrance. (12)

Mr. John Fiske has noticed how ancestor cult accompanies the patriarchal social system. Both belong only to the lower stages of culture, and both seem immoral to the higher, though they are really only unmoral. Ancestor worship has been treated above as practiced by the commonalty, though the *royal* practice varies but little from it.

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9. NATURE WORSHIP (CONTINUED). ANCESTOR WORSHIP.

(1) **Various Nature-Gods.**—By burying a sheep and a pig at the (altar of) Great brightness, they sacrificed to the seasons. (With similar) victims they sacrificed to (the spirits of) cold and heat, at the pit and the altar, using prayers of deprecation and petition; to the sun, at the (altar called the) royal palace; to the moon, at the (pit called the) light of the night; to the stars at the honored place of gloom; to (the spirits of) flood and drought at the honored altar of rain; to the (spirits of the) four quarters at the place of the four pits and altars; mountains, forests, streams, valleys, hills, and mounds, which are able to produce clouds, and occasion winds and rain, were all regarded as (dominated by) spirits.—"*Li Chi*," *II., p. 203.*

(2) **Rank Among the Gods.**—The rule is that only the Son of Heaven sacrifices to Heaven and Earth, and the princes of states sacrifice at the altars to the Spirits of the Land and Grain.—"*Li Chi*" *I., p. 385.*

The fortunate day is chosen, and orders are given to the people to sacrifice at their altars to the Spirits of the Ground.—*Ibid, p. 259.*

(3) **Roman Catholicism.**—As well might we argue that Roman Catholicism is not monotheistic, because of the place which is held in it by angels and saints, as that the religion of China is not so because of the inferior worship given in it to various spirits, real or fictitious.—*J. Legge*, "*Religion of China*," *p. 52.*

(4) **A Protest.**—In the preface to the third volume of the Sacred Books of the East . . . I have spoken of the Chinese terms Ti and Shang Ti, and shown how I felt it necessary to continue to render them by our word God, as I had done in all my translations of the Chinese classics since 1861. My doing so gave offence to some of our missionaries in China and others; and in June, 1880, twenty-three gentlemen addressed a letter to Professor F. Max Müller, complaining that, in such a work edited by him, he should allow me to

give my own private interpretation of the name or names in question instead of translating them, or transferring them.—"*Yi King*," *p. 20.*

(5) **Origin of Tien and Ti.**—The earliest Chinese adopted Tien or Heaven as the name for the Supreme Power, which arose in their minds on the contemplation of the order of nature, and the principles of love and righteousness developed in the constitution of man and the course of providence, and proceeded to devise the personal name of Ti or God as the appellation of this; and neither Taoism, nor any other form of materialism, has succeeded in eradicating the precious inheritence of those two terms from the mind of peasant or scholar. —*Notes by Dr. Legge to "Li Chi" I., pp 387-8.*

(6) **Ground of Worship.**— . . . mountains, forests, streams, valleys, hills, and mounds, which are able to produce clouds, and occasion winds and rain, were all regarded as spirits.—"*Li Chi*" *II., p. 203.*

As to the sun and moon, the stars and constellations, the people look up to them, while forests, streams, valleys, hills, and mountains supply them with the materials for use which they require. Only men and things of this character were admitted into the sacrificial canon.—*Ibid, p. 209*

(7) **The Purpose of Ancestor Worship.**—The object of all the ceremonies is to bring down the spirits from above, even their ancestors; serving also to rectify the relations between ruler and ministers; to maintain the generous feeling between father and son, and the harmony between elder and younger brother; to adjust the relations between high and low; and to give their proper places to husband and wife.—"*Li Chi*" *I., p. 371.*

Emolument, rank, felicitations, and rewards were all transacted in the ancestral temple; and it was thus that they showed submissive deference.—"*Li Chi*" *II. p. 233.*

The inscriber (on the sacrificial tripod) discourses about and panegyrizes the virtues and goodness of his ancestors, their merits and zeal, their services and toils, the congratulations and rewards given to them, their fame recognized by all under heaven; and in the discussion of these things on his spiritual vessels, he makes himself famous and thus he sacrifices to his ancestors. In the celebration of his ancestors he exalts his filial piety. That he himself appears after them is natural. And in the clear showing of all this to future generations he is giving instruction.—*Ibid, p. 251.*

(8) **Prominence of Ancestor Worship.**—The worship of ancestors strengthens the ties of kinship and binds together those family and tribal groups on which the government so much relies for the control of its individual subjects. The family temple serves for a church, theatre, school-house, council room, and indeed for all the varied objects required by the exigencies of a village community. Domains attached to it for the maintenance of the sacrifices are held as common property; and glebe lands are often appended which are devoted to the support of needy members of the widely extended connection. I have seen a town of twenty-five thousand people, all belonging to the same clan, and bearing the same family name. A conspicuous edifice near the center bore the name of *She-tsu-miao*, i.e., Temple of our First Ancestor. Here the divergent branches of the family tree met in a common root; and all the citizens, under the cloud of incense arising from a common sacrifice, were led to feel the oneness of their origin, though separated, it might be, by half a millenium.—*W. A. P. Martin, "The Chinese," p. 266.*

(9) **Purpose of Marriage.** The ceremony of marriage was intended to be a bond of love between two families of different surnames, with a view, in its retrospective character, to secure the services in the ancestral temple; and in its prospective character, to secure the continuance of the family line.—"*Li Chi*" *II., p. 428.*

The man who worships his forefathers, and believes in their conscious existence, naturally desires to leave offspring who shall keep the fires burning on the family altar, and regale his own spirit with periodical oblations.—*W. A. P. Martin, "The Chinese," p. 266.*

(10) **Spirits Observe Men.**

When mingling with superior men,
In friendly intercourse, oh! then
How mild your face! what harmony!
All wrong and error, how you flee!
When in your chamber, 'neath its light,
Your conscience keep as pure and bright.
Say not, 'No one can see me here;
The place is secret.' Be in fear.
The spirits come, but when and where,
No one beforehand can declare.
The more we should not spirits slight,
But ever feel as in their sight.

—"*Shi King*," *3, 3, Ode 2.*

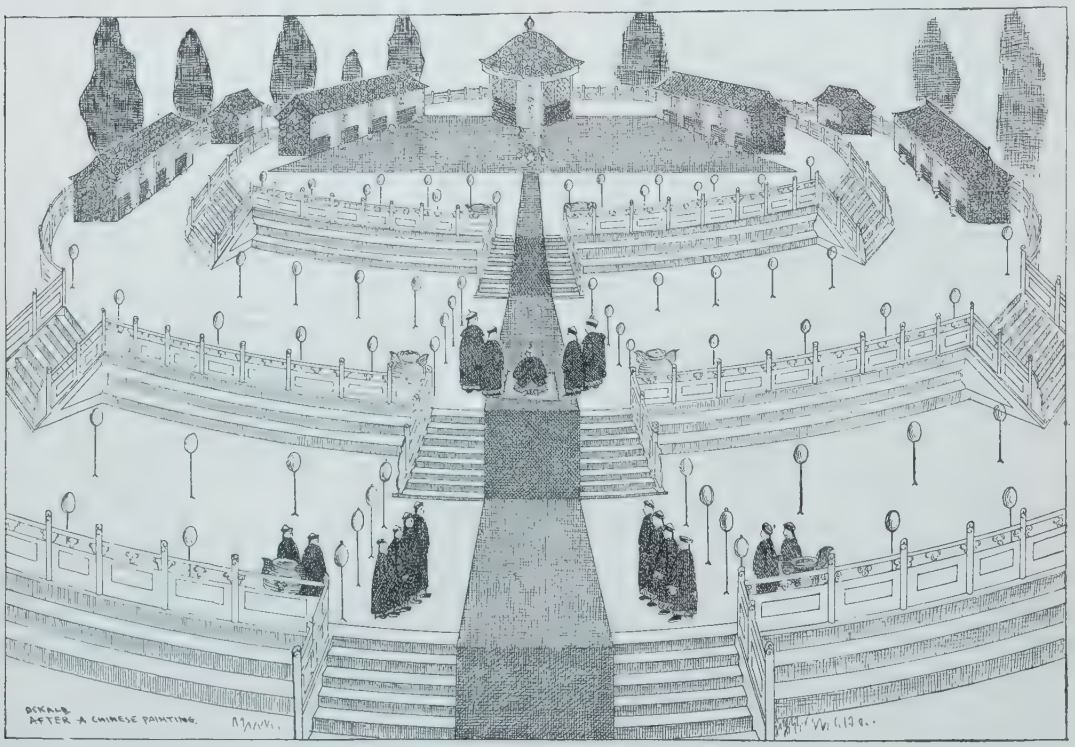
(11) **Ancestor Worship Mischievous.**—That tenet of the Chinese doctrine which makes filial conduct consist in leaving posterity is responsible for a long train of ills. It compels the adoption of children, whether there is or is not any adequate provision for their support It leads to early marriages, and brings into existence millions of human beings, who, by reason of the excessive pinch of poverty, can barely keep soul and body together. It is the efficient cause of polygamy and concubinage, always and inevitably a curse. It is expressed and epitomized in the worship of ancestors, which is the real religion of the Chinese race. This system of ancestral worship, when rightly understood in its true significance, is one of the heaviest yokes which ever a people was compelled to bear. As pointed out by Dr. Yates, in the essay to which reference has been already made, the hundreds of millions of living Chinese are under the most galling subjection to the countless thousands of millions of the dead. "The generation of to-day is chained to the generations of the past." Ancestral worship is the best type and guarantee of that leaden conservatism to which attention has already been directed. Until that conservatism shall have received some mortal wound, how is it possible for China to adjust herself to the wholly new conditions under which she finds herself in this last quarter of the century? And while the generations of those who have passed from the stage continue to be regarded as the true divinities by the Chinese people, how is it possible that China should take a single real step forward?—*A. H. Smith, "Chinese Characteristics," pp. 183-184.*

(12) **Bad Ancestors.**—Those ancestors must have had good qualities and also bad. But the idea of an inscription (on a sacrificial tripod) is to make mention of the good qualities and not of the bad; such is the heart of a filial descendant; and it is only the man of ability and virtue who can attain to it.—"*Li Chi*" *II., p. 251.*

10. SINISM AS HERO WORSHIP. ESCHATOLOGY. CULT.

The worship of public benefactors after death is well recognized in Sinism. Among others we notice the "Father of Cookery," the "Father of War," the "Father of Husbandry," and the "Spirit of the Furnace," who is an "old wife." She and Earth are the only female deities known to Sinism. That the cats and tigers were not overlooked is another barbarian trait. (1)

The Chinese eschatology or doctrine of the future life is simply that of continued existence. Its condition of comfort or misery depends on the offerings of the son;



Imperial Worship at the Altar of Heaven.

the place is stated to be heaven in references made to kings and notables, but is only vaguely defined for the commonalty. (2) The duration is not limited, but as the ancestor grows more remote his cult gradually yields to those more recently deceased. When the Chinese heart was chilled by doubt as to survival after death, it took refuge in its spontaneous impulses. (3) No word is spoken about a hell or retribution. Indeed it would be superfluous, since reward or punishment overtakes man in this world at the hands of Heaven and the other gods; moreover, it would conflict with ancestor worship, since one could not well pray to an ancestor in hell.

Having sketched the religious ideas or doctrine of Sinism, we must now notice the religious acts or cult, which in the Chinese estimate is by far the more important, and is therefore prescribed in great detail. Yet Sinism has no priest, but entrusts its cult to the father of the family or of the nation, as we should expect under a patriarchal government. In the Emperor's cabinet was a "Minister of Religion," under whom stood many officials for the state sacrifices, while every father is also priest for his household cult. Church is not yet freed from state, nor has been until this day. Nature gods had no temple, so that offerings due them were pre-

sented on altars before heaven, mountain or river. But ancestral gods already had temples of a size and splendor varying according to the rank of the deceased, who was represented by a tablet or wooden strip bearing his name, and in which his soul was believed to repose. (4) The commonalty placed the tablets in "the back apartment." The most notable sacrifices in China were and are that of the Emperor to Heaven and Earth, (5) and those by sons to their deceased parents. (6) The descriptions of these given in the scriptures show them to have retained up to that time (the millenium B.C.) much of their original simplicity, but the sacrifice to Heaven and Earth as now performed is most imposing, and beyond compare the grandest sacrifice on earth. The Altar of Heaven in Peking is double, one altar being paved with marble in three terraces (entire height is 25 feet, diameter of highest terrace 59 feet), and the other on the north of the former bearing upon it a lofty temple. A stone's throw southeast of the south altar stands the porcelain furnace in which the offerings are consumed. At the winter and summer solstices, the beginning of spring, and great occasions, such as a coronation or conclusion of a war, the Emperor sacrifices here in person to Heaven. The tablet inscribed *Hwang-tien Shang-ti* ("August Heaven, Supreme Ruler") is then placed, facing south, on the highest terrace, while the tablets of the Emperor's ancestors are arranged in two rows facing east and west. On the second terrace stand eastward the tablets of sun, planets and stars, while westward stand those of moon, rain, wind, etc. Accompanied by two thousand grandees and attendants he proceeds to the enclosing park, where he passes several hours of the evening in silent meditation before a copper man who has three fingers of his left hand laid upon his lips to teach silence. At midnight he bathes, dons his sacrificial robes, and mounts the altar, while princes and attendants take their places below. After presenting incense before the ancestral tablets, he prostrates himself three times and knocks his head upon the ground nine times before the tablet of Heaven, in all which the attendant worshipers follow his example. He then kneels, with a heifer behind him, before the table upon which lie twelve rolls of blue silk and a jade sceptre, and offers them. Next he presents many bowls of cooked meat, cereals, fruits and vegetables, followed by a cup of wine, before the various tablets, after which he reads a prayer suitable to the occasion, which he then places in a casket beside the sceptre. Certain officers then present the "cup of blessing" and the "meat of blessing" to the Emperor, who, after partaking, repeats the three prostrations and nine knockings to express his thankful reception of them. Finally all the offerings—prayer, silk, viands, and heifer now slain—are then burnt up in the furnace. Solemnity is secured throughout these proceedings by accompanying music and slow dances from a numerous corps, as well as by a ceremoniousness, in detail, which would require pages to describe.

The Imperial worship of Earth is substantially the same as that just described to Heaven, but with it is naturally associated that of mountains, rivers and seas, instead of heavenly bodies, as is the case with Heaven. The numbers of everything used for Heaven are odd, and the color is blue, while for Earth numbers are even and color yellow. (The loess soil in North China is a light brown, which imparts its color to the Yellow Sea.)

Though only the Emperor and court could participate in this sacrifice to Heaven, any commoner might pray and burn incense to him, as indeed was and still is commonly done at the new and full moon.

In China, as elsewhere, ancestor cult had led to the burying alive of servants and wives with the deceased. Not later than the sixth century B.C. it had substituted for them figures in wood or straw, though occasional reversions to the earlier practice still happened, and may even now when war provides the victims. In 1854 rebel prisoners were sacrificed to the names of the fallen soldiers, while their hearts were eaten by the living ones. Nature worship also sacrified a human victim to allay floods and draught, or to found a bridge, etc.

10. HERO WORSHIP. ESCHATOLOGY. CULT.

(1) **Hero-Cat and Hero-Tiger.**—The ancient wise men had appointed all these agencies, and it was felt necessary to make this return to them. They met the representatives of the cats, because they devoured the rats and mice which injured the fruits of the fields, and those of the tigers, because they devoured the wild boars which destroyed them They met them and made offerings to them.—"*Li Chi*," *I.*, *pp. 431, 432*.

(2) **Eschatology.**—When the (burial) mound was completed he bared his left arm; and moving to the right, he went round it thrice, crying out, "That the bones and flesh should return again to the earth is what is appointed. But the soul in its energy can go everywhere; it can go everywhere."—"*Li Chi*," *I.*, *p. 193*.

Thus they looked up to heaven whither the spirit was gone and buried the body in the earth. The body and the animal soul go downwards; and the intelligent spirit is on high. Thus, also, the dead are placed with their heads to the north, while the living look towards the south. (The spirit went to the northern part of heaven, because that was the darker.)—"*Li Chi*," *I.*, *p. 369*.

(3) **Hope for the Future.**—The offerings to the unburied dead are placed in plain unornamented vessels, because the hearts of the living are full of unaffected sorrow. It is only in the sacrifices (subsequent to the interment) that the principal mourner does his utmost (in the way of ornament). Does he know that the spirit will enjoy his offerings? He is guided only by his pure and reverent heart.—"*Li Chi*," *I.*, *p. 168*.

(4) **Ancestral Tablets.**—The sacrifice is offered on the day of interment; they cannot bear that the departed should be left a single day without a place to rest in. On that day the offerings, previously set forth by the coffin, are exchanged for the sacrifice of repose. The continuous wailing is ended, and they say, "The business is finished." On that day the sacrifices of mourning were exchanged for one of joy. The next day the service of placing the spirit-tablet of the departed next to that of his grandfather was performed.—"*Li Chi I.*," *p. 171*.

(5) **Sacrifice to Hwang-t'ien Shang-ti**—At the great border sacrifice, he welcomed the arrival of the longest day. It was a great act of thanksgiving, and the sun was considered as the residence of the Spirit of Heaven. The space marked off for it was in the southern suburb—the place most open to the brightness and warmth of the heavenly influence. The sacrifice was offered on the ground which had been swept for the purpose—to mark the simplicity of the ceremony. The vessels used were of earthenware and of gourds—to emblem the natural productive power of heaven and earth. The place was the suburb, and therefore the sacrifice was called the suburban or border. The victim was red, that being the color preferred by the Chau dynasty; and it was a calf—to show the estimation of simple sincerity. . . . The people watered and swept the road, and turned it up afresh with the spade; at the top of the fields in the neighborhood they kept torches burning—thus without special orders complying with the wish of the king. On that day the king assumed the robe with the ascending dragons on it as an emblem of the heavens. He wore the cap with the pendants of jade-pearls, to the number of twelve, which is the number of heaven. He rode in the plain carriage because of its simplicity. From the flag hung twelve pendants, and on it was the emblasonry of dragons, and the figures of the sun and moon in imitation of the heavens. Heaven hangs out its brilliant figures, and the sages imitated them. This border sacrifice is the illustration of the way of Heaven.

If there appeared anything infelicitous about the victim intended for Shangti, it was used for that intended for Chi. (Chi was the founder of the Chau family then reigning in China, and therefore associated by ancestor worship in this service to Heaven.) That intended for Shangti required to be kept in its clean stall for three months. That intended for Chi simply required to be perfect in its parts. This was the way in which they made a distinction between the spirits of Heaven and the manes of a man.

All things originate from Heaven; man originates from his great ancestor. This is the reason why Chi was associated with Shangti at this sacrifice. In the sacrifices at the border there was an expression of gratitude to the source of their prosperity, and a going back in their thoughts to the beginning of all being.—"*Li Chi*," *I.*, *pp. 427-137*.

(6) **Ancestral Sacrifice.**—Sacrifices should not be frequent lest irreverence ensue, nor infrequent lest indifference follow. But with the sadness of autumn the wise man will fancy that he once more parts with his departed, and with the joy of spring seems to welcome them again. "The severest vigil and purification is maintained and carried on inwardly; while a looser vigil is maintained externally. During the days of such vigil, the mourner thinks of his departed; how and where they sat; how they smiled and spoke; what were their aims and views; what they delighted in, and what things they desired and enjoyed. On the third day of such exercise he will see those for whom it is employed.

"On the day of sacrifice, when he enters the apartment, he will seem to see the deceased in the place where his spirit-tablet is. After he has moved about and performed his operations, and is leaving at the door, he will seem to be arrested by hearing the sound of his movements, and will sigh as he seems to hear the sound of his sighing. . . .

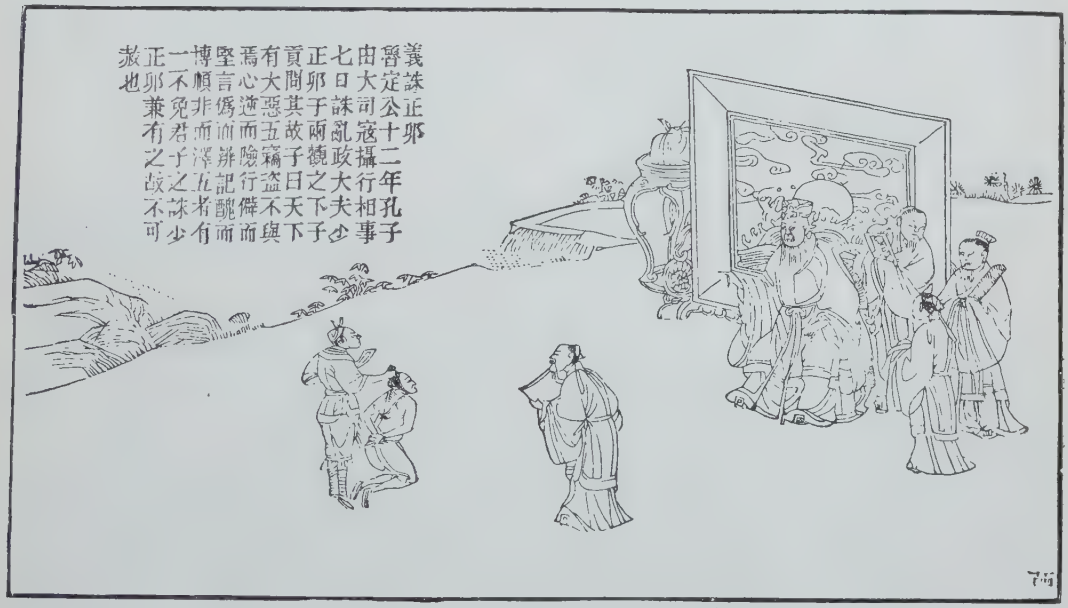
"The superior man, while his parents are alive, reverently nourishes them; and when they are dead, he reverently sacrifices to them; his chief thought is how to the end of life not to disgrace them. . . .

"The temple and its apartments having been repaired, the walls and roofs having been put in order, and all the assisting officers having been provided, husband and wife, after vigil and fasting, bathe their heads and persons and array themselves in full dress. In coming in with the things which they carry, how grave and still they are! how absorbed in what they do! as if they were not able to sustain their weight, as if they would let them fall. Is not theirs the highest filial reverence? He sets forth the stands with the victims on them; arranges all the ceremonies and music; provides the officers for the various ministries. These aid in sustaining and bringing in the things, and thus he declares his mind and wish, and in his lost abstraction of mind seeks to have communion with the dead in their spiritual state, if peradventure they will enjoy his offerings, if peradventure they will do so. Such is the aim of the filial son in his sacrifices."—"*Li Chi*," *II.*, *pp. 210, 211, 214*.

11. KONGTZE. HIS LIFE AND CHARACTER.

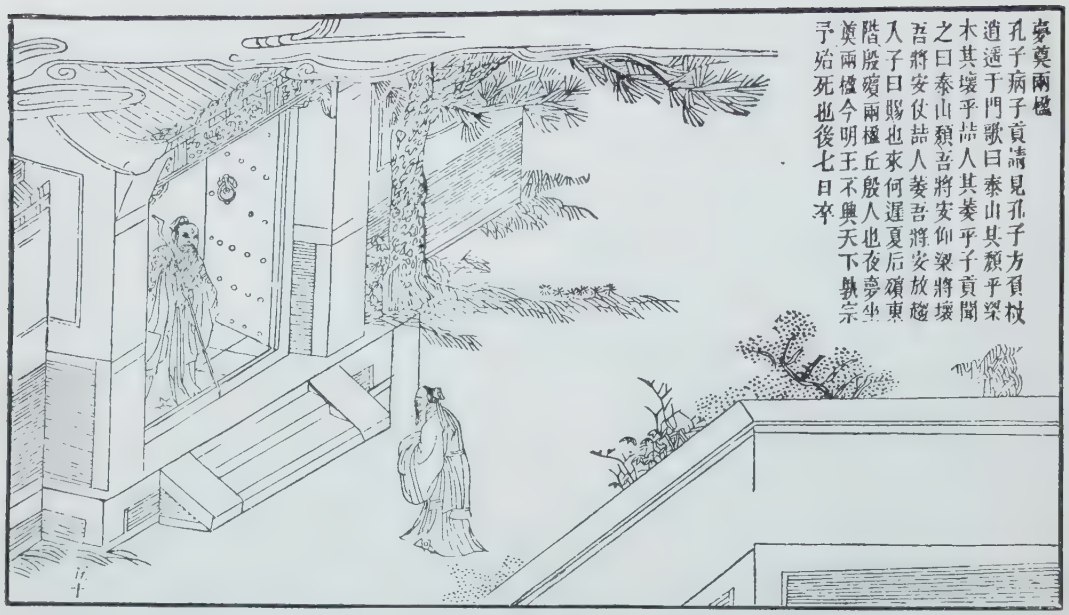
Every great religion has found a great prophet. That of Sinism was Kongtze (Latinized form is Confucius), and his influence upon it was so profound that it is commonly called after him Confucianism, though the latter term should be kept for the doctrine of the Master and of his immediate disciples. There can be no doubt as to his eminent character, while his followers (some three hundred millions) yield precedence in numbers only to Christians.

Kongtze was born in the feudal State of Lu, 551 B.C., where his father was an officer eminent for stature, strength, and bravery, and of distinguished lineage. His much younger mother married the hitherto childless officer from a sense of duty to her parents. Legend runs that his mother, in obedience to a vision, went to be



Kongtze Ordering the Execution of a Rich Scoundrel.

confined to a cave, where fairies attended the nativity. His father's death when Kongtze was but three years old left him to poverty and his mother's care. At fifteen "his mind was set on learning"; at nineteen he married a woman whom later he was obliged to divorce, and his only son, who also proved unworthy, was born the year after. At twenty-two he was able to attract to his instruction young men of aspiration, and from that time disciples never failed him, a chosen number following him wherever he went, while others came to consult him on occasion. His beloved disciple was Yen Hui, while the boldest was Tze Kung. In 517 B.C., he visited the capital of the Chau dynasty, and there met the mystic Laotze. Great political corruption had kept Kongtze out of office, but at fifty-one years of age he became magistrate of a city and as such worked wonders in reform. He became the idol of the people and was celebrated in song. But a neighboring feudal chief, fearing the growing power of Lu, sent to its Marquis a present of horses and women, which so debauched him that Kongtze, then fifty-six years old, abandoned the court he could not reform, and for thirteen years traveled from one feudal state to another, ever disappointed in finding a ruler that would adopt his counsels. Often endangered from attack or want, Kongtze never failed in his serenity and trust in Heaven. Finally he was enabled to return to Lu, where after editing the scriptures, he died in disappointment 478 B.C.



Kongtze and a Disciple.

Kongtze was no recluse, but constantly sought, as we have seen, to control human affairs. Nor was he ascetic, though temperate in all things, and patient under unavoidable deprivation. (1) Nor again was he a religious mystic, but was dominated by historic sense and practical wisdom. He declined to discuss the supernatural, and the future state, and ignored the current magic. (2) Yet he believed in Heaven, (3) from whom, indeed, he received his commission, (4) and shared in the household and court religious services. (5) He gave China, if not the golden, yet the silver rule of conduct, and many another precious moral insight. (6) The form of this rule is negative, but other statements show that Kongtze could conceive the duty positively. (7) He also possessed the rare trait of humility (8) and was conscious of his moral weakness. (9)

The chief limitation of Kongtze appears in his dependence upon rules as concontrasted with principles. He felt this himself and freely acknowledged it, in comparing himself with Laotze. He was the Chinese Moses, and Chinese pharisaism is the result. If compared with Socrates, he suffers from lack of that scientific method and philosophic insight which led to Plato and Aristotle, thinkers that have no analogues in China. With the Indic thinkers he stands in striking contrast.

His influence grew steadily after his decease, and to this day he rules China as the "Throneless King." (10) The secret of his success lay in his conformity to the Chinese mental type, of which he is the highest expression. As such his influence will never cease, whatever new ones may supplement it. The sober sense of the literati has never permitted his deification, though many so-called temples have been erected in his honor. He has inspired China for two milleniums, and may prove inspiring even to us.

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11. KONGTZE. HIS LIFE AND CHARACTER.

(1) **Contentment.**—With coarse rice to eat, with water to drink, and my bended arm for a pillow, I have still joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud.—"*Analects*," *p. 157.*

The Master said, "Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed; ah ! it is Yew who is equal to this."—*Ibid. p. 173.*

(2) **Relative Agnosticism of Kongtze.**—The subjects on which the Master did not talk were, prodigious things (i.e., thaumaturgy or magic),

feats of strength (mere brute force, not skill), disorder, and spiritual beings.—*Ibid, p. 158.*

There were four things which the Master taught —letters, ethics, devotion of soul, and truthfulness.—*Ibid, p. 158.*

Ki Lu asked about serving the spirits of the dead. The Master said, "While you are not able to serve men, how can you serve their spirits?' Ki Li added, "I venture to ask about death?" He was answered, "While you do not know life, how can you know about death?"—*Ibid, p. 185.*

The Master said, "How uncultivated you are, Yu! A superior man in regard to what he does not know, shows a cautious reserve."—*Ibid, p. 200.*

(3) **Kongtze was Religious.**—By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven?—*Ibid, p. 173.*

There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven: He stands in awe of great men. He stands in awe of the words of sages.—*Ibid, p. 235.*

He who offends against Heaven has none to whom he can pray.—*Ibid, p. 130.*

The Master said, "Alas! there is no one that knows me." Tsze-kung said, "What do you mean by thus saying—that no one knows you?" The Master replied, "I do not murmur against Heaven. I do not grumble against men My studies lie low, and my penetration rises high. But there is Heaven; that knows me."—*Ibid, p. 218.*

(4) **Kongtze Commissioned by Heaven.**—The Master said, "Heaven produced the virtue that is in me. Hwan T'uy—what can he do to me?"—*Ibid, p. 158.*

The Master said, "If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can Leaou do, where such ordering is concerned?"—*Ibid, p. 218.*

The Master was put in fear in K'wang. He said, "After the death of King Wan, was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"—*Ibid, p. 168.*

(5) **Kongtze Observes Religious Rites.**—Whenever the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors.—*Ibid, p. 180.*

Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave, respectful air.—*Ibid, p.*

(6) **Ethical Maxims of Kongtze.**—Tsze-kung asked, saying, "Is there one word which may serve as a rule of practice for all one's life?" The Master said, "Is not RECIPROCITY such a word? What you do not want done to yourself do not do to others."—*Ibid, p. 226.*

The Master said, "Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand." —*Ibid, p. 159.*

The man who in the view of gain thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement, however far back it extends: such a man may be reckoned a COMPLETE man. —*Ibid, p. 211.*

The Master said, "I have not seen one who loves virtue as he loves beauty."—*Ibid, p. 171.*

The Master said, "T'ae-pi may be said to have reached the highest point of virtuous action. Thrice he declined the empire, and the people in ignorance of his motives could not express their approbation of his conduct."—*Ibid, p. 162.*

The Master said, "The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered the PATH.

The Master said, "In archery we have something like the way of the superior man. When the archer misses the center of the target, he turns round and seeks for the cause of his failure in himself."

The way of the superior man may be compared to what takes place in traveling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.—*Ibid, pp. 290, 291.*

(7) **The Art of Virtue.**—Tsze-kung said, "Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?" The Master said, "Why speak only of virtue in connection with him? Must he not have the qualities of a sage? Even Yao and Shun were still solicitous about this. Now the man of perfect virtue, wishing to be established himself, seeks also to establsh others; wishing to be enlarged himself, he seeks also to enlarge others. To be able to judge of others by what is nigh in ourselves; this may be called the art of virtue."—*Ibid, p. 152.*

Fan Ch'e asked about benevolence. The Master said, "It is to love *all* men." He asked about knowledge. The Master said, "It is to know *all* men." Fan Ch'e did not immediately understand these answers. The Master said, "Employ the upright and put aside all the crooked; in this way the crooked can be made to be upright."—*Ibid, p. 198.* (The meaning is, love the evil according to their needs, and therefore chastise them. Such chastisement springs not from hatred, but from love, and thus we can love the crooked, and so *all* men.)

(8) **The Humility of Kongtze.**—The Master said, "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang."—*Ibid, p. 153.*

The Master said, "The sage and the man of perfect virtue; how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness." Kung-se Hwa said, "This is just what we, the disciples, cannot imitate you in."—*Ibid, p. 160.*

The Master said, "The superior man is modest in his speech, but exceeds in his actions."—*Ibid, p. 216.*

(9) **Kongtze Confesses his Moral Weakness.** —The Master said, "The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good: these are the things which occasion me solicitude."—*Ibid, p. 153.*

(10) **Kongtze as Moral Hero.**—On the tablet in the temple at Peking stand the words:

Great art thou, O perfect sage!
Thy virtue is full; thy doctrine is complete.
Among mortal men there has not been thine equal!

12. CONFUCIANISM.

After the great man comes the compiler, systematizer and commentator, to which rule Kongtze affords no exception. To the compiler we owe the "Analects," which form our chief source for the person and sayings of the Master; to the systematizer we owe the three brief essays which reduce the notions of Kongtze to such system as we find there, while the commentator has been at work ever since.

Of these three, the "Doctrine of the Mean," and the "Great Learning," were probably written by a grandson of Kongtze, while the "Book of Filial Piety" was composed by some follower within a century of his death. Each reproduce doctrines of the Mas-

Kongtze Leaving the Court of Lu, when the Singing-girls Arrive.

ter, frequently in his very words, and the content of each is just that ethics—both individual and national—that we have met so uniformly before.

Man, though born for uprightness, has various affinities for it. "Those who are born in possession of knowledge are the highest class of men. Those who learn and so readily get possession of knowledge are the next class. Those who are dull and stupid, and yet succeed in learning, are another class next to these. While those who are dull and stupid and yet do not learn are the lowest of the people." The first and second are called respectively sage (or saint) and superior man, and the texts say much of each. The sage is the moral hero of antiquity, idealized by posterity. Kongtze's paragons of virtue were the "sage-kings of antiquity," to whom later Kongtze was officially added as last of the last of fourteen. Such men are supposed perfect in every respect, and can therefore be called the equals of Heaven. (1) Notice, in the quotation just referred to (*a*) the purely moral grounds—apart from any theory of incarnation—upon which the equality is based; and (*b*) the *universality* which such an ideal rightly claims in the remarkable fourth paragraph. Christianity, Buddhism, and Islamism have often been declared the only religions capable of universality, but only quantitative distinctions can be made in this respect. We shall meet another universal trait in Lesson 13, note 9.

The condition of the superior man is more attainable, and his type is the particular creation of Kongtze. (2) Learning makes his beginning and must be accom-

panied by thought. "Learning without thought is labor lost; thought without learning is perilous." But learning is more profitable. "I have been the whole day," said Kongtze, "without eating, and the whole night without sleeping, occupied with thinking. But it was of no use. The better plan is to learn. Without it benevolence becomes folly, wisdom vagueness, sincerity recklessness, etc. Heaven should be known; and the lack of knowledge of man is far greater cause for regret than being unknown by men. But true knowledge is conscious of its weakness as well as of its strength." (3) Sincerity of thought or of intention corresponds roughly to our term conscience. The cultivation of the person forms the transition from self-improvement to influence over others, which must be exercised by model speech and conduct. He should be contented, resigned, humble and persevering; (4) and should cultivate the state of equilibrium and harmony, otherwise translated as the constant mean. (5) His rule of conduct towards others should be reciprocity. (6) Virtue is the first principle of man's nature, and joy is the effulgence of virtue. But virtue conforms to no invariable model, and is necessarily limited by the capabilities for good possessed by each individual. To one really in earnest virtue is not far to seek, and when found is a treasure of great price. Benevolence is the root of virtue, and while finding its highest development in the attachment to relatives, extends to all men. (7) And even though politics be corrupt, his friends misunderstand, and foes endanger him, he will still pursue his high aim of relieving the people. (8)

It is particularly to be noted that it is *such a superior man* to whom are due the duties of the "five relations" which will form the topic of next lesson, and which have been very generally decried as one-sided. Not only so, but these *mutual* duties are explicitly stated in one and the same sentence. (9) The error lay not here, but in (*a*) the deficient or exaggerated conception of the respective duties, the emphasis being laid upon that of the weaker, and (*b*) the permission of legal enforcement only to the stronger in each relation. In short, the error is quantitative.

12. CONFUCIANISM.

(1) **The Ideal Sage.**—It is only he, possessed of all sagely qualities, that can exist under heaven, who shows himself quick in apprehension, clear in discernment, of far-reaching intelligence and all-embracing knowledge, fitted to exercise rule; magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean; and correct, fitted to command reverence: accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

All-embracing is he and vast, deep and active as a fountain, sending forth in their due season his virtues.

All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him; he speaks, and the people all believe him; he acts, and the people are all pleased with him.

Therefore, his fame overspreads the Middle kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine; wherever frosts and dews fall: all who have blood and breath unfeignedly honor and love him. Hence it is said, "He is the equal of Heaven."

It is only the individual possessed of the most entire sincerity that can exist under heaven, who can adjust the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth; shall this individual have any being or anything beyond himself on which he depends?

Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue.—*J. Legge, "Life and Teachings of Confucius," pp. 315-8.*

Hence the sage forms a ternion with Heaven and Earth, and stands side by side with spiritual beings, in order to the right ordering of government.—*"Li Chi" I., p. 377.*

(2) **The Superior Man.**—The ancients . . . wishing to be sincere in their thoughts, first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole empire was made tranquil and happy.—*J. Legge, "The Life and Teachings of Confucius," p. 266.*

(3) **True Knowledge.**—"Yew, shall I teach you what knowledge is?" said Kongtze. "When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you

do not know it; this is knowledge." —*R. K. Douglas, "Confucianism and Taoism," p. 95.*

(4) **The Superior Man.**—The superior man does what is proper to the station in which he is; he does not desire to go beyond this.

In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favor of his superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against heaven, nor grumble against men.

Thus it is that the superior man is quiet and calm, waiting for the appointments *of Heaven,* *from which grow all the human actings* in the world, and this HARMONY is the universal path *which they all should pursue.*

Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.—*Ibid, pp. 283-4.*

Chung-ne said, "The superior man *embodies* the course of the Mean; the mean man acts contrary to the course of the Mean.

"The superior man's embodying the course of the Mean is because he is a superior man, and so always maintains the Mean. The mean man's

Kongtze Hastening to Lu.

while the mean man walks in dangerous paths, looking for lucky occurrences.

The Master said, "In archery we have something like the way of the superior man. When the archer misses the center of the target, he turns round and seeks for the cause of his failure in himself." —*J. Legge, "Life and Teachings of Confucius," p. 291.*

(5) **The State of Equilibrium and Harmony.**—What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH *of duty;* the regulation of this path is called INSTRUCTION.

The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait until he sees things, to be cautious, nor till he hears things, to be apprehensive,

There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore, the superier man is watchful over himself, when he is alone.

While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root acting contrary to the course of the Mean is because he is a mean man, and has no caution."

The Master said, "Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practise it!"

The Master said, "I know how it is that the path *of the Mean* is not walked in: The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood: The men of talents and virtue go beyond it, and the worthless do not come up to it.

"There is no body but eats and drinks. But they are few who can distinguish flavors."

The Master said, "Alas! How is the path of the Mean untrodden!"

The Master said, "Men all say, 'We are wise;' but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, 'We are wise;' but happening to choose the course of the Mean, they are not able to keep it for a round month."

The Master said, "This was the manner of Hwuy; he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it."—*Ibid, pp. 285-7.*

(6) See Lesson 11, note 6.

(7) **Benevolence due First to Relatives.**—

Benevolence is *the characteristic element of* humanity, and the great exercise of it is in loving relatives. Righteousness is *the accordance of actions with what is* right, and the great exercise of it is in honoring the worthy. The decreasing measures of the love due to relatives, and the steps in the honor due to the worthy, are produced by *the principle of* propriety.—*Ibid, p. 299.*

(8) **Philanthropy in Spite of Danger.**—The scholar considers leal heartedness and good faith to be his coat of mail and helmet; propriety and righteousness to be his shield and buckler; he walks along, bearing aloft over his head benevolence; he dwells, holding righteousness in his arms before him; the government may be violently oppressive, but he does not change his course; such is the way in which he maintains himself.

The scholar lives and has his associations with men of the present day, but the men of antiquity are the subjects of his study. Following their principles and examples in the present age, he will become a pattern in future ages. If it should be that his own age does not understand and encourage him, that those above him do not hurry him, and those below do not push him forward, or even that calumniators and flatterers band together to put him in danger, his person may be placed in peril, but his aim cannot be taken from him. Though danger may threaten him in his undertakings and wherever he is, he will still pursue his aim, and never forget the afflictions of the people, which he would relieve—such is the anxiety which he cherishes.—"*Li Chi*," *II., pp. 405-6.*

(9) **Duties are Mutual.**—What are the things which men consider right? Kindness on the part of the father, and filial duty on that of the son; gentleness on the part of the elder brother, and obedience on that of the younger; righteousness on the part of the husband, and submission on that of the wife; kindness on the part of elders, and deference on that of juniors; with benevolence on the part of the ruler, and loyalty on that of the minister; these ten are the things which men consider to be right.—"*Li Chi*," *I., pp. 379-80.*

SECOND WEEKLY REVIEW.

7. **HISTORICAL SETTING AND SCRIPTURE.**—Immigration, Aborigines, Chief Epochs, Yi, Shu, Li Chi, The Four Shu, Nature and Influence of Scriptures.
8. **SINISM AS NATURE WORSHIP.**—Tien and Haitu, Ti and Shangti, Harmony between Heaven, Earth, and Man; Justice, Freedom.
9. **NATURE WORSHIP CONTINUED. ANCESTOR WORSHIP.**—Major and minor nature gods, Professor Legge's View, Refutation, Ancestor worship, Moral effect, Patriarchate.
10. **SINISM AS HERO WORSHIP. ESCHATOLOGY. CULT.**—Hero deities, Eschatology, Father, —Priest, Tablets, Altar of Heaven, Imperial worship, Earth, Human sacrifice.
11. **KONGTZE, HIS LIFE AND CHARACTER.**—Kongtze, Birth, Biography, Doctrine, Limitation, Influence.
12. **CONFUCIANISM.**—Sources, The Sage, The Superior Man, Five relations.

QUESTIONS.

7. *What early era is confirmed by an eclipse? Whence did the Chinese originate? What was the character of the aborigines they dispossessed? Name the four chief epochs? Of what do the scriptures consist? Describe the Yi King. Name some merits of the Shu King. What Chinese trait does the Li Chi exhibit? Are these scriptures religious? Were they considered inspired?*

8. *Who are the highest nature-deities? Characterize Tien. Why should Ti not be translated God? Why do we call the Chinese "Celestials"? What three terms should harmonize? How do the Chinese solve the problem of life (theodicy)? How that of freedom?*

9. *Prove that Sinism is polytheistic. State three reasons for considering it monotheistic. Refute these. Why are the minor nature gods supposed to exist? Specify instances where ancestor worship is dominant. What is its moral effect? Does it involve the worship of ancestors as wicked? To what social grade of culture does it belong?*

10. *On what does the condition in the future life depend? How was doubt met? Who officiate at religious rites? What was the use of the tablet? Describe the Altar of Heaven, and the Imperial worship there. How might the commoner approach Heaven? When are human victims still sacrificed?*

11. *How many followers has Kongtze? When born? Parentage? Occupation? What made him the idol of the people in Lu? Why did he abandon its court? How long did he itinerate? What was he in respect to philosophy, religion, and morality? What was his chief limitation? What is his present fame?*

12. *Name the four sources for Confucianism. State the four classes of men. Describe the Sage. Describe the Superior Man. What conduct is due such a man from others?*

SUBJECTS FOR SPECIAL STUDY.

1. *Find the analogues in the Old and New Testament to the various Chinese scriptures.*
2. *This lesson suggests a host of topics for comparative study, from which the student may select to suit his other sources.*
3. *Do any Christian churches afford an annual occasion for celebrating the Blessed Dead?*
4. *Compare this sacrifice on the Altar of Heaven with the burnt offering at Jerusalem.*
5. *Compare Kongtze with Socrates and Bishop Butler, as the latter two are described in any recent encyclopedia.*
6. *Compare the Superior Man with Christian in "Pilgrim's Progress."*

13. CONFUCIANISM (CONTINUED).

The superior man, as described in the previous lesson, can rule a family or a state, and to him *therefore* conduct is variously due in the "five relations" of father and son, older brother and younger brother (Chinese has single words for these, to it, important terms), husband and wife, ruler and subject, friend and friend. The chief of all these duties, and indeed the root of all the others, is filial piety, (1) as is necessarily the case in a patriarchial community. The comprehensive definition runs that filial piety consists in serving our parents when alive according to propriety; in burying them when dead according to propriety; and in sacrificing to them according to propriety. Many details of the duty are given. A son should not promise anyone to die with him, so long as his parents live. He must not live under the same heaven with the murderer of his father. He should not only choose, but divorce or retain, his wife at any time in accord with his parents' wishes. (2) He must live in the same house with his father and have no private goods. (3) He shall not imperil himself or speak an evil word, lest he disgrace them. (4) He must ever yield the best place and food to them, and implicitly and respectfully serve them. (5) In case the parents be faulty, the son may remonstrate, but must never get angry, even if beaten. (6) Filial piety is human; (7) is the precondition of knowing and serving Heaven; (8) and is nothing less than universal. (9) The virtue has even excited the sober Chinese to exaggeration, as witness the "Four and Twenty Ensamples of Filial Piety." One of these, whose parents had no mosquito net, went to bed early and lay quiet all night, in order that the family mosquitos might gorge themselves upon him, and leave his parents in peace! Another disrobed and lay upon the ice to open a hole through which he might catch perch for his irascible stepmother!

Filial Piety. (Lai-tza acting like a child, to make his parents forget their old age.)

These burdensome precepts on filial piety are observed to this day, most in the letter, and others in the full spirit. Cases are known to occur where sons have excised pieces of their flesh to feed as a medicine to a sick parent, or have even substituted themselves for a father condemned to capital punishment. Mourning rites for either parent, properly for three years, but shortened to twenty-seven months, take precedence of all other duties. Commonly the son spends every night of this long period in a hut erected near the grave, but a few spend days also there. One in government employ must resign office for that period.

As is inevitable, the excessive estimate of this duty is secured at the expense of others. The son is sacrificed to the father, (10) and the daughter and wife are sacrificed to the son, as we shall soon see. Ancestor worship, with its attendant evils of early marriage, concubinage, and conservatism, receives from it moral support. The missionary of Christian faith and scientific culture has grappled with it, and its doom is sealed.

Little is said about the grade of the relation between ruler and subject, but that between older and younger brother is put next that between father and son, though nowadays Chinese moralists complain that the love for wife and children surpasses that of brother for brother. Per contra, woman has no claim to fraternal any more than to paternal regard, since she involves nothing but care and danger before marriage, and expense at that time. Not until she becomes a mother can she claim respect by the law of filial piety. (11)

The fourth relation, that between husband and wife is often faultily conceived. "Of all people," remarked Kongtze, "women and servants are the most difficult to manage. If you are familiar with them they become forward, and if you keep them at a distance they become discontented." Affection is due the wife, but she must follow her husband, and otherwise her father or son. (12) Both polygamy and concubinage (with purchased slaves, costing from six to thirty-five dollars) are allowed, though of necessity rare. The husband may divorce the wife on seven grounds, (13) but the wife never the husband. Women are confined to separate apartments from the age of ten, and foot-binding is probably a device to keep them there, so that women of the upper classes are as much confined in China as in India. Etiquette forbids a wife ever to appear in public with her husband, and to show more than her wrists to a doctor. She is universally ignorant, but not stupid; and morally women are China's better half—modest, graceful, and attractive. They often prefer nunnery or cemetery to union with vicious husbands, but are generally rulers inside the house, and suffer there mostly when young from the exacting mother-in-law. They may participate in the religious rites. (14)

The fifth and last relation, that of friend to friend, is the only one where equal meets equal. The prime virtue here is fidelity. (15)

A final word on sexual morality should be added. Sexual irregularities between women and those outside the family having been precluded by the confinement of women as shown above, special rules were needed only for conduct inside the family, which as constituted in China contained many members related only by marriage, or not at all. Careful rules of this kind are given in the texts. (16) Beyond one warning from Kongtze to flee lust in youth, no exhortation is made to man on this score in the texts. Sexual virtue was guarded from the side of the women, and where that failed men seemed to have been left free to their impulse in moderation.

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13. CONFUCIANISM (CONTINUED).

(1) **Filial Piety is Fundamental.**—The master said: "Now filial piety is the root of all virtue, and the stem out of which grows all moral teaching. Sit down again, and I will explain the subject to you. Our bodies—to every hair and bit of skin—are received by us from our parents, and we must not presume to injure or wound them; this is the beginning of filial piety. When we have established our character by the practice of the filial course, so as to make our name famous in future ages, and thereby glorify our parents; this is the end of filial piety. It commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of the character."—"*Hsiao King*," *pp. 466-7.*

To the Occidental, fresh from the somewhat too loose bonds of family life which not infrequently prevail in lands nominally Christian, the theory of Chinese filial conduct presents some very attractive features. The respect for age which it involves is most beneficial, and might profitably be cultivated by Anglo-Saxons generally. In Western countries, when a son becomes of age he goes where he likes, and does what he chooses. He has no necessary connection with his parents, nor they with him. To the Chinese such customs must appear like the behavior of a well-grown calf or colt to the cow and the mare, suitable enough for animals, but by no means conformable to *li* as applied to human beings. An attentive consideration of the matter from the Chinese standpoint will show that there is abundant room in our own social practice for improvement, and that most of us really live in glass houses, and would do well not to throw stones recklessly. Yet, on the other hand, it is idle to discuss the filial piety of the Chinese without making most emphatic its fatal defects in several particulars.—*A. H. Smith*, "*Chinese Characteristics*," *p. 182.*

(2) **Filial Piety Requires Divorce.**—If he very much approves of his wife, and his parents do not like her, he should divorce her. If he do not approve of his wife, and his parents say, 'She serves us well,' he should behave to her in all respects as his wife, without fail even to the end of her life —"*Li Chi*" *I., p. 457.*

(3) **Filial Piety Controls Property.**—A son and his wife should have no private goods, nor animals, nor vessels; they should not presume to borrow from, or give anything to, another person. If any one give the wife an article of food or dress, a piece of cloth or silk, a handerchief for her

girdle, an iris or orchid, she should receive and offer it to her parents-in-law. If they accept it, she will be glad, as if receiving it afresh. If they return it to her she should decline it, and if they do not allow her to do so, she will take it as if it were a second gift, and lay it by to wait until they may want it.—*Ibid, p. 458.*

(4) **Filial Piety a Constant Motive.**—A son should not forget his parents in a single lifting up of his feet, nor in the utterance of a single word. He should not forget his parents in a single lifting up of his feet, and therefore he will walk in the highway and not take a by-path; he will use a boat and not attempt to wade through a stream; not daring with the body left him by his parents, to go in the way of peril. He should not forget his parents in the utterance of a single word, and therefore an evil word will not issue from his mouth, and an angry word will not come back to his person. Not to disgrace his person, and not to cause shame to his parents may be called filial piety.—"*Li Chi*" *II, p. 229.*

(5) **Respectful Obedience.**—When with their parents, sons and their wives, when ordered to do anything, should immediately respond and reverently proceed to do it. In going backwards or forwards, or turning round, they should be careful and grave; while going out or coming in, while bowing or walking, they should not presume to eructate, sneeze, or cough, to yawn or stretch themselves, to stand on one foot, or to lean against anything, or to look askance. They should not dare to spit or snivel, nor, if it be cold, to put on more clothes, nor, if they itch anywhere, to scratch themselves.—"*Li Chi*" *I., p. 453.*

(6) **The Case with a Faulty Parent.**— If a parent have a fault, the son should with bated breath, and bland aspect, and gentle voice, admonish him. If the admonition do not take effect, he will be the more reverential and the more filial; and when the father seems pleased, he will repeat the admonition. If he should be displeased with this, rather than allow him to commit an offence against anyone in the neighborhood or countryside, the son should strongly remonstrate. If the parent be angry and more displeased, and beat him till the blood flows, he should not presume to be angry and resentful, but be still more reverential and more filial.—"*Li Chi*" *I., p. 456.*

(7) **Filial Piety is Natural.**—Such is the mind of the filial son, the real expression of human feeling, the proper method of propriety and righteousness. It does not come down from heaven, it does not come forth from earth; it is simply the expression of the human feelings.—"*Li Chi*" *II., p. 379.*

(8) **Heaven Known Through Father.** — The Master said, "Anciently the intelligent kings served their fathers with filial piety, and therefore they served Heaven with intelligence; they served their mothers with filial piety, and therefore they served Earth with discrimination."—"*Hsiao King*," *p. 484.*

(9) **Filial Piety of Universal Worth.**—Zangtze said: "Set up filial piety, and it will fill the space from earth to heaven; spread it out and it will extend over all the ground to the four seas; hand it down to future ages, and from morning to evening it will be observed; push it on to the eastern sea, the western sea, the southern sea, and the northern sea, and it will be everywhere the law for men, and their obedience to it will be uniform. There will be a fulfilment of the words of the ode:

> From west to east, from south to north,
> There was no unsubmissive thought."
>
> —"*Li Chi*" *II., p. 227.*

(10) **Filial Piety Sacrifices the Son.**—Paul wrote to the Corinthians: "The children ought not to lay up for the parents, but the parents for the children." I never quoted these words in a circle of Chinese friends without their encountering a storm of opposition.—*J. Legge "The Religion of China," p. 258.*

(11) **Love to Mother.**—The service due to a father is employed in serving a mother, and the love is the same for both. (But) in the sky there are not two suns, nor in a land two kings, nor in a state two rulers, nor in a family two equally honourable:—one (principle) regulates (all) these conditions. Hence, while the father is alive, the sackcloth with even edges is worn (for a mother), (and only) for a year—showing that there are not (in the family) two equally honourable.—"*Li Chi*," *II., p. 467.*

(12) **The Wife.**—They ate together of the same animal, and joined in sipping from the cups made of the same melon; thus showing that they now formed one body, were of equal rank, and pledged in mutual affection.—"*Li Chi*" *II., p. 430.* This is certainly a case where the principles of a people are better than its practice.

In passing out from the great gate of her father's house, he precedes, and she follows, and with this the right relation between husband and wife commences. The woman follows the man; in her youth she follows her father and elder brother; when married she follows her husband; when her husband is dead, she follows her son. "Man" denotes supporter. A man by his wisdom should be able to lead others.—"*Li Chi*" *I., p. 441.*

(13) **Grounds of Divorce.**—1. Disobedience to her father-in-law or mother-in-law; 2. barrenness; 3. lewdness; 4. jealousy; 5. leprosy; 6. garrulousness; 7. stealing.

(14) **Woman at the Sacrifice.**—Her governess taught her . . . to watch the sacrifices, to supply the liquors and sauces, to fill the various stands and dishes with pickles and brine, and to assist in setting forth the appurtenances for the ceremonies. —"*Li Chi*," *I., p. 479.*

(15) **Duty to Friends.**—The scholar when he hears what is good, tells it to his friends, and when he sees what is good, shows it to them; in the view of rank and position, he gives the precedence to them over himself; if they encounter calamities and hardships, he is prepared to die with them; if they are long in getting advancement, he waits for them; if they are far off, he brings them together with himself. Such is he in the employment and promotion of his friends.—"*Li Chi*," *II., p. 407.*

(16) **Sexual Rules.**—Thus male and female in giving and receiving, do not allow their hands to touch; in driving his wife in a carriage, a husband advances his left hand; when a young aunt, a sister, or a daughter has been married, and returns to her father's house, no male may sit on the same mat with her; a widow should not wail at night; when a wife is ill, in asking for her, the nature of her illness should not be mentioned. In this way it was sought to keep the people; and yet there are those that become licentious, and introduce disorder and confusion among their kindred.—"*Li Chi*," *II., p. 298.*

When a man goes into the interior of a house, he should not whistle nor point. If he have occasion to move in the night, he should use a light; and, if he have no light, he should not stir. On the road, a man should take the right side, and a woman the left.—"*Li Chi*," *I., p. 455.*

14. LAOTZE AND HIS TAOTE CHING.

We have now to enter the august presence of the thinker whom Kongtze himself was impelled to acknowledge his superior. The two thinkers were not simply different, but entirely opposed, Kongtze being the typical ceremonialist, and Laotze the typical mystic of the Mongolian race. Quite contrary to the case with Kongtze, very little is known about the life of Laotze. The trustworthy facts are that he was born about 604 B.C., was keeper of the archives at the capital of the Chau, where Kongtze visited him, that in advanced age he left his country by one of the western passes and was heard from no more, and that the famous Taote Ching was written by him. Later, many legends of the usual marvelous type marked his personality, until now he is worshipped by Taoists as their supreme God.

Laotze. (After Pauthier.)

Many things combine to make the *Tao Te Ching* one of the hardest books to understand in the world. The Chinese language, always ambiguous, is particularly so in the philosophical realm. Then the pregnant thoughts are couched in aphorisms, which, as in the case of the Indian philosophies, were probably meant only as bare formulæ to be explained by the teacher. Again, most of the aphorisms are also paradoxes, and finally, the various topics, namely, the world, man, morality and politics, are all treated in reference to *Tao*, variously translated as Reason, Word, Logos, Way, Nature and God. Professor Legge simply transfers the word *Tao*, so that his translation reads like a continuous enigma, challenging attention at every step. In the face of such difficulties, it is only the exceeding beauty, nobility, and profundity of the work that have induced some seven or eight European scholars to attempt a translation and exposition of it. An understanding of it is much assisted by familiarity with Brahmanic and other mysticism. Prof. R. K. Douglas even supposes that Laotze derived his doctrine from India; but, if so, he thoroughly assimilated it to the Chinese mind, while his references to Chinese antiquity render an entire originality quite as likely. In any case, *Tao* is sufficiently distinguished from the Indic Brahmă by the characteristically Chinese emphasis laid upon the moral elements of this concept as contrasted with the ontological in Brahmă. It is useless to seek a finite notion which will correspond with *Tao*. Its range can be covered only by an Absolute or Infinite that unfolds its mysterious nature into the personal *Shang-ti*, the rational world and moral man. It is one of those numerous attempts made by daring and rational man to solve the problem of his existence ; to penetrate the mystery of his origin, of his present welfare, and his future destiny. From the theistic standpoint, one may say that *Tao* is the mysterious essence of God's nature—neither making nor made by him—abstracted from him and then posited as a precondition of him. Theism, on the contrary, knows nothing but one God and source of all, in whom principles, personality, and power are all combined.

But Laotze wishes to find some cause for the *Tien* and *Shang-ti* that satisfied

Kongtze, and devised *Tao* as at first formless and changeless and even non-existent, but later source of all things, which it pervades and rules, until it withdraws them again into itself. (1)

After introducing his *Tao*, Laotze passes from one theme to another without logical sequence, but all supposed to exemplify the working of *Tao*, and all belonging as usual with the Chinese to the moral and political realms. Laotze is no philosophic dreamer, but, like his contemporary Kongtze, was offering a remedy for the troublous times in which they lived. The remedy proposed was a return to Arcadian simplicity, such as existed before rules and laws were devised or needed. With this pessimistic and reprehensible rejection of noble human culture, (2) he constantly blends the rejection of the really base ambition, pride, loquacity and greed which are commonly its by-products. (3) The forgotten, obscure and weak part is vindicated, and thereby many a pure gem brought to light, though often embedded in dull earth. (4)

14. LAOTZE AND HIS TAOTE CHING.

(1) **Tao.**—There was something undefined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted). It may be regarded as the Mother of all things.

I do not know its name, and I give it the designation of the Tâo (the Way or Course). Making an effort (further) to give it a name I call it The Great.

Great, it passes on (in constant flow). Passing on, it becomes remote. Having become remote, it returns. Therefore the Tâo is great; Heaven is great; Earth is great; and the (sage) king is also great. In the universe there are four that are great, and the (sage) king is one of them.

Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tâo. The law of the Tâo is its being what it is.—"*The Texts of Tâoism*," *I., p. 67.*

The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearying vigor. All things alike go through their processes of activity, and (then) we see them return (to their original state). When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end.

The report of that fulfillment is the regular, unchanging rule. To know that unchanging rule is to be intelligent; not to know it leads to wild movements and evil issues. The knowledge of that unchanging rule produces a (grand) capacity and forbearance, and that capacity and forbearance lead to a community (of feeling with all things). From this community of feeling comes a kingliness of character; and he who is king-like goes on to be heaven-like. In that likeness to heaven he possesses the Tâo. Possessed of the Tâo, he endures long; and to the end of his bodily life, is exempt from all danger of decay.—*Ibid., pp. 59-60.*

(2) **Repress Culture.**—Not to value and employ men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to procure is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds from disorder.

Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones.

He constantly (tries to) keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act (on it). When there is this abstinence from action, good order is universal.—*Ibid., p. 49.*

(3) **Foster Contentment.**—When the Tâo prevails in the world, they send back their swift horses to (draw) the dung carts. When the Tâo is disregarded in the world, the war-horses breed in the border lands.

There is no guilt greater than to sanction ambition; no calamity greater than to be discontented with one's lot; no fault greater than the wish to be getting. Therefore the sufficiency of contentment is an enduring and unchanging sufficiency. —*Ibid., p. 88-89.*

(4) **Traits of the Tao.**—The thirty spokes unite in the one nave; but it is on the empty space (for the axle) that the use of the wheel depends. Clay is fashioned into vessels; but it is on their empty hollowness that their use depends. The doors and windows are cut out (from the walls) to form an apartment; but it is on the empty space (within) that its use depends. Therefore, what has a (positive) existence serves for profitable adaptation, and what has not that for (actual) usefulness.—*Ibid., pp. 54-55.*

> The movement of the Tâo
> By contraries proceeds;
> And weakness marks the course
> Of Tâo's mighty deeds.
>
> —*Ibid., p 83.*

The softest thing in the world dashes against and overcomes the hardest; that which has no (substantial) existence enters where there is no crevice. I know hereby what advantage belongs to doing nothing (with a purpose).

There are few in the world who attain to the teaching without words, and the advantage arising from non-action.—*Ibid., p. 87.*

It is the way of Heaven not to strive, and yet it skillfully overcomes; not to speak, and yet it is skillful in (obtaining) a reply; does not call, and yet men come to it of themselves. Its demonstrations are quiet, and yet its plans are skillful and effective. The meshes of the net of Heaven are large, far apart, but let nothing escape —*Ibid., p. 116.*

15. LAOTZE AND KONGTZE.

The most characteristic traits of these two greatest prophets of China can be best seen in their contrast. Kongtze seemed proud (1) to Laotze, who repeatedly commended humility (2); and on the occasion of their meeting at the Chau capital, Laotze severely rebuked Kongtze, then thirty-four years old, to his face. When the latter complained of his failure in reforming men, Laotze replied, "If it be known that he who talks errs by excess in arguing, and that he who hears is confused by too much talk, the Tao can never be forgotten."

A fundamental difference appears in reference to desire. Kongtze conformed to his national type of ethics, which would allow the satisfaction of normal human desire, except in purification for religious rites. (3) Laotze, on the other hand, makes the permanent suppression of all artificial desires a prime requisite. (4)

Kongtze Visiting Laotze.

Another contrast appeared when Laotze saw Kongtze busied in study and inquired what he was reading. "The Yi-King," replied Kongtze, "the sages of antiquity used to read it also." "The sages were able to read it," answered Laotze, "but you, to what end do you read it? What is the groundwork of the book?" "It treats of humanity and justice," answered the Sage. "The justice and humanity of the day are no more than empty names; they only serve as a mask to cruelty, and trouble the hearts of men; disorder was never more rife than at present. The pigeon does not bathe all day to make itself white; nor does the crow paint itself each morning to make itself black. The heaven is naturally elevated, the earth is naturally gross; the sun and the moon shine naturally; the stars and planets are naturally arranged in their places; the plants and trees fall naturally into classes according to their species. So, sir, if you cultivate *Tao*, if you throw yourself towards it with all your soul, you will arrive at it. To what good is humanity and justice? You are like a man who beats a drum while searching for a truant sheep. Master, you only trouble man's nature." (5)

Here Laotze shows himself the true mystic. Knowledge was to come by direct insight, and virtue by spontaneous impulse. On the other hand Kongtze believed

in learning, (6) and in the nurture and preservation of virtue by means of the strict observance in every detail of ceremony, whether religious or social. (7) They supply the very body by which right can be preserved. (8)

But Tao is not to be thus obtained or preserved. "If Tao could be offered to men, there is no one who would not wish to offer it to his prince; if it could be presented to men, there is no one who would not wish to present it to his parents; if it could be announced to men, there is no one who would not wish to announce it to his brethren; if it could be transmitted to men, there is no one who would not wish to transmit it to his children. Why, then, are you not able to acquire it? This is the reason: it is that you are incapable of giving it an asylum in the bottom of your heart." (9) Such openness and immediacy of vision into life forms the impregnable stronghold of him that can claim it. Kongtze could not, and therefore wisely resorted to *his* forte. "I have edited the 'Book of Odes,' the 'Book of History,' the 'Book of Rites,' the 'Treatise on Music,' and the 'Book of Changes,' and I have composed the 'Spring and Autumn Annals;' I have read the 'Maxims of the Ancient Kings;' I have brought to light the splendid deeds of the Sages, and yet no one deigns to employ me. It is difficult, I see, to persuade men."

"The six liberal arts," replied Laotze, "are an old heritage from the kings of antiquity. That with which you occupy yourself results only in obsolete examples, and all you do is to walk in the footprints of the past, without producing anything new."

Kongtze retired from this interview discomfited, and for three days uttered no word. "At his voice," said he, "my mouth gaped wide, my tongue protruded, and my soul was plunged into trouble."

Fortunate was it for China that Kongtze regained sufficient confidence in the principles he was himself fitted and called to proclaim; for, while his countrymen have proved able to assimilate them, they have neglected or misunderstood those of his more rarely gifted rival.

The rareness of that gift appears plainly in Laotze's enunciation of that supreme ethical insight that we may call the diamond rule. (10) Here it was attained by a Mongolian, as we shall later see it was by a Semite and by an Indo-Kelt, and thus for the three great historic races. But it is remarkable how little it has been prized in China, from Kongtze down to the present. On being asked by a disciple what he thought of the principle, that Sage decidedly repudiated it in favor of justice, (11) or at best restricted its application to relatives. (12)

But is it not possible that we have read into this obscure Chinese essay a supreme ethical ideal which is not really there? It is not, for it is contained in two passages, both unambiguous, and the blessed result of the rule is given, *i.e.*, "Thus all get to be good." Finally, Laotze plainly commends self-sacrifice, (13) and states its reward. (14)

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15. LAOTZE AND KONGTZE.

(1) **Pride.**—On another occasion when Confucius had been enlarging on his admiration for the ancients, the cynical recluse cut him short by saying, "The men of whom you speak, sir, have, with their bones, already moulded into dust, and only their words remain. Moreover, if the superior man gets his opportunity, he mounts his car and takes office; and if he does not get his opportunity, he goes through life like a wisp of straw rolling over sand. I have heard that a good merchant, who has his treasure-house well stored, appears devoid of resources, and that the superior man of perfect excellence has an outward semblance of stupidity. Put away, sir, your haughty airs and many desires, your flashy manner and extravagant will; these are all unprofitable to you. This is all I have to say to you."—*R. K. Douglas, "Confucianism and Taoism," p. 177.*

(2) **Humility.**—The highest excellence is like that of water. The excellence of water appears in its benefiting all things, and in its occupying without striving to the contrary, the low place which all men dislike. Hence its way is near to that of the Tao.—"*The Texts of Taoism*," *I., p. 52.*

Therefore the Sage holds in his embrace the one thing of humility, and manifests it to all the world. He is free from self-display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is be-

cause he is thus free from striving, that, therefore, no one in the world is able to strive with him.—*Ibid*, *p. 65.*

But I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; and the third is shrinking from taking precedence of others.

With that gentleness I can be bold; with that economy I can be liberal; shrinking from taking precedence of others, I can become a vessel of the highest honor. Now-a days they give up gentleness and are all for being bold; economy, and are all for being liberal; the hindmost place, and seek only to be foremost—(of all which the end is) death.

Gentleness is sure to be victorious even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his (very) gentleness protecting him.—*Ibid.*, *p. 110.*

(3) **Sacrifice.**—Hence a superior man, unless for a great occasion, and unless he were animated by a great reverence, did not attempt this purification. While it was not attained, he did not take precautions against the influence of (outward) things, nor did he cease from all (internal) desires. But when he was about to attempt it, he guarded against all things of an evil nature, and suppressed all his desires.—"*Li Chi*," *II., p. 239.*

(4) Colour's five hues from th' eyes their sight will take;
Music's five notes the ears as deaf can make;
The flavours five deprive the mouth of taste;
The chariot course, and the wild hunting waste
Make mad the mind; and objects rare and strange,
Sought for, men's conduct will to evil change.

Therefore the sage seeks to satisfy (the craving of) the belly, and not the (insatiable longing of the) eyes. He puts from him the latter, and prefers to seek the former.—"*Texts of Taoism*," *I., p. 55.*

(5) *R. K. Douglas*, "*Confucianism and Taoism*," *p. 183.*

(6) **Learning.**—The master said, "The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right."—*J. Legge*, "*The Life and Teachings of Confucius*," *p. 152.*

(7) **Value of Ceremonies.**—While the rules of ceremony have their origin in heaven, the movement of them reaches to earth. The distribution of them extends to all the business (of life). They change with the seasons; they agree in referenee to the (variations of) lot and condition. In regard to man, they serve to mature (his nature). They are practiced by means of offerings, acts of strength, words and postures of courtesy, in eating and drinking, in the observances of capping, marriage, mourning, sacrificing, archery, chariot-driving, audiences, and friendly missions.

Thus propriety and righteousness are the great elements of man's (character); it is by means of them that his speech is the expression of truth and his intercourse (with others) the promotion of harmony; they are (like) the union of the cuticle and cutis, and the binding together of the muscles and bones in strengthening (the body). They constitute the great methods by which we nourish the living, bury the dead, and serve the spirits of the departed. They supply the channels by which we can apprehend the ways of Heaven and act as the feelings of men require. It was on this account that the sages knew that the rules of ceremony could not be dispensed with, while the ruin of states, the destruction of families, and the perishing of individuals are always preceded by their abandonment of the rules of propriety.—"*Li Chi*" *I., p. 388, 389.*

So great is the Chinese insistence on ceremonial that the French Sinologue, P. Callery, has declared that "Ceremonial sums up the Chinese spirit. . . . for it, ceremonial is the man." To this J. Legge retorts ("Li Chi," I., p. 12.) "In hundreds of other passages the same thing in insisted on—that ceremony without an inspiring reverence is nothing. I do not deny that there is much attention to forms in China with a forgetfulness of the spirit that should animate them. But where is the nation against whose people the same thing may not be charged?"

(8) **Ceremonies Embodied.**—Thus, rules of ceremony are the embodied expression of what is right. If an observance stands the test of being judged by the standard of what is right, although it may not have been among the usages of the ancient kings it may be adopted on the ground of its being right —"*Li Chi*," *I., p. 390.*

(9) *R. K. Douglas*, "*Confucianism and Toaism*," *p. 184.*

(10) **The Diamond Rule.**—It is the way of the Tao to act without thinking of acting; to conduct affairs without feeling the trouble of them; to taste without discerning any flavor; to consider what is small as great, and a few as many; and to recompense injury with kindness.—"*The Texts of Taoism*," *I., p. 106.*

To those who are good to me, I am good; and to those who are not good to me, I am also good; and thus all get to be good. To those who are sincere with me, I am sincere; and to those who are not sincere with me, I am also sincere; and thus all get to be sincere.—*Ibid*, *p. 91.*

(11) **The Rule of Justice.**—Some one said, "What do you say concerning the principle that injury should be recompensed with kindness?"

The master said, "With what then will you recompense kindness. Recompense injury with justice, and recompense kindness with kindness."—*J. Legge*, "*Life and Teachings of Confucius*," *p. 217.*

(12) Cf. "*Texts of Taoism*," *vol. I, p. 92.*

(13) **Self-Sacrifice.**—Heaven is long enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of or for themselves. This is how they are able to continue and endure.

Therefore the Sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that, therefore, such ends are realized?—"*The Texts of Taoism*," *I., p. 52.*

(14) **The Reward of Self-Sacrifice.**

Therefore a sage has said,
"He who accepts his state's reproach,
Is hailed therefore its altars' lord;
To him who bears men's direful woes
They all the name of king accord."
—*Ibid*, *p. 170.*

The sage does not accumulate (for himself). The more that he expends for others, the more does he possess of his own; the more that he gives to others, the more does he have himself.—*Ibid.*, *p. 123.*

16. TAOISM.

If the reader has marveled that the religion of an entire race could be solely staid and proper, practice nothing but solemn sacrifices, and teach nothing but moral philosophy, while it remained free from the fancy, impulse, revelry, and coarseness that are usually associated with the antique, he may now find that he was right. Besides the Sinism, Confucianism, and philosophies we have already reviewed, there is a religion called Taoism, influenced by and even bearing the name of Laotze's principle Tao, but as much older than he as is Sinism than Confucianism.

It is doubtful whether certain passages in the *Tao Te Ching* were meant as metaphor or as magic. (1) But probably its doctrine of a return of the individual to Tao excited later on the hope to attain immortality, made sometimes by moral

Woman Praying to Mount Ni for a Son.

conduct, but commonly by magical elixirs. Even an emperor, Chi Hwangti, dispatched a fleet, in the third century, B.C., to discover the Golden Isles where spirits dispensed the elixir of life. Next to life stand riches, and the Taoist priests claimed also to transmute metals, and thus probably laid the foundation of an alchemy that extended westward until it reached Europe. (2) Said Li Shan Kun to the Emperor Wu, 140–86 B. C.: "I know how to harden snow and to change it into white silver; I know how cinnabar transforms its nature and passes into yellow gold." During the three centuries before our era, emperors and people alike neglected labor to search for immunity from death and poverty, while morality sank to a low level. By various mechanical devices the magicians made it appear that they walked on fire, floated on water, trod on knives, and raised tempests; they also predicted the future, and knew the immortals of the Fortunate Isles. When one disappeared, it was given out that he had been carried to Paradise, and Taoist writings record the names of many persons so honored. Amulets were sold and effigies used through which to afflict enemies. Later on, and showing some influence from Buddhism, occurs a treatise prescribing rules for the suppression of all consciousness, in order to attain to immortality. (3)

Besides this magic, which, along with divination, it has retained to the present,

Taoism includes most of the national hero and lower nature worship. It may be broadly distinguished as materialistic, while Confucianism is ethical, and Buddhism metaphysical and eschatological. The ethics that it still inculcates stand in no relation to any of its deities, while on the other hand the gods of Riches, Longevity, War and Learning, who all bestow only natural good, belong to its pantheon.

The gods of Taoism serve as a good index to its heterogeneous origin. The first idols seen in its temples are three huge images representing the *San Ching*, "Three Pure Ones," who are none other than a triplication of Laotze, done to correspond with a rival Buddhist triplet. But these three are sunk in contemplation, whence the Taoist looks to *Yu Hwang Shang Ti*, "Gemmeous Sovereign God," to superintend mundane affairs. They identify him with *Shang-ti* of Sinism, but his real source was a magician of the Chang family, living in the seventh century A.D. The five elements—metal, wood, water, fire and earth—have souls which rose to become the five planets and thus divine. Many stars also are deified. The Thunder-god can assume many shapes, and so can the Dragon-king, who represents water in its various forms, and therefore has numerous temples besides seas and rivers. The serpent passes as a manifestation of this diety, and as such was worshipped by Li Hung Chang on the occasion of a flood at Tientsin in 1874. Sun Cult survives in the bonfires at the Spring Festival, when Taoist priests, after scattering rice and salt on the fire, traverse it with bared feet, often semi-nude and with knives thrust through their cheeks. (4) The favorite place for these fires is before a temple of the God of Production. In his honor are held processions with lanterns, cars adorned with branches, and priests bloody with self-inflicted wounds. (5) Licentious processions and festivals have long since been suppressed in accord with the politico-ethical nature of the dominant Confucianism (Cf. note 3). The moon is associated in curious myths with the frog, hare, cassia tree, and a woodcutter. (6) The spiritual types of many animals also are worshipped. The most popular shrines in Peking are those of the fox, while the snake, hedgehog, and weasel compete for the second place. (7) The cassia, willow, banyan, pine, and peach trees are all sacred. (8)

We noticed before that the ancestral tablets and an image or picture of the Kitchen-god were found in every Chinese house. The household gods comprise these and certain others chosen variously according to locality, trade, and individual preference. Images and tablets all stand in an open shrine facing the front entrance to the house. The Kitchen-god, who probably represents an ancient Fire-god, makes an annual report to the Lord of Heaven upon the conduct of those committed to his charge.

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16. TAOISM.

(1) **The Tao Te Ching.**—But I have heard that he who is skillful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. And for what reason? Because there is in him no place of death.—"*Texts of Taoism*" *vol. I., p. 92.*

Let him keep his mouth closed, and shut up the portals (of his nostrils), and all his life he will be exempt from laborious exertion. Let him keep his mouth open and (spend his breath) in the promotion of his affairs, and all his life there will be no safety for him.—*Ibid, p. 95.*

(2) **Alchemy.**—The evidence is collected by Prof. W. A. P. Martin in his "*The Chinese*," *pp. 188-193.*

(3) As to what should be done in a day, when the eating and drinking has been arranged, let one sit straight with his mouth shut, and not allow a single thought to arise in his mind. Let him forget everything, and keep his spirit with settled purpose. Let his lips be glued together, and his teeth be firmly pressed against one another. Let him not look at anything with his eyes, nor listen to a single sound with his ears. Let him with all his mind watch over his inward feelings. Let him draw long breaths, and gradually emit them, without a break, now seeming to breathe, and now not. In this way any excitement of the mind will naturally disappear, the water from the kidneys will rise up, the saliva will be produced in the mouth, and the real efficaciousness becomes attached to the body. It is thus that one acquires the way of prolonging life.

During the twelve hours of the day let one's thoughts be constantly fixed on absolute Purity. Where one thought (of a contrary kind) does not arise, we have what we call Purity; where nothing (of a contrary kind) enters the Tower of Intelligence (= the mind), we have what we call the Undefiled. The body is the house of the breath;

the mind is the lodging of the spirit. As the thoughts move, the spirit moves; as the spirit moves, the breath is distributed. As the thoughts rest, the spirit rests; when the spirit rests, the breath is collected.

The true powers of the five elements unite and form the boat-like cup of jade (after partaking of which), the body seems to be full of delicious harmony. This spreads like the unguent of the chrismal rite on the head. Walking, resting, sitting, sleeping, the man feels his body flexible as the wind, and in his belly a sound like that of thunder. His ears hear the songs of the Immortals, that need no aid from any instrument; vocal without words, and resounding without the drum. The spirit and the breath effect a union and the bloom of childhood returns. The man beholds scenes unfolded within him; Spirits of themselves speak to him; he sees the things of vacuity, and finds himself dwelling with the Immortals. He makes the Great Elixir, and his spirit goes out and in at its pleasure. He has the longevity of heaven and earth, and the brightness of the sun and moon. He has escaped from the toils of life and death.—*"Texts of Taoism," II., pp. 269-271.*

(4) **The Spring Festival.**—We read in the "Histories of the North" (composed in the seventh century A. D.), "I, myself, have seen that in the capital, and outside also in the outer districts, on the evening of the full moon in the first month, they place theatres near one another and promenade by groups in the streets filled with people and in the obstructed roads, that the drums shook heaven with their rolling, and torches lit up the earth. They carried masks like the faces of animals, men dressed themselves as women; singing girls and comedians gave themselves, by all kinds of ingenious devices, a strange appearance and odd form. They took pleasure in obscene talk and delighted in vile insults, and all the spectators, equally those in the houses and outside, did nothing to shun them. High scaffolds obstructed the roads, and great curtains reached up to the clouds; people dressed themselves with care, and decorated and adorned themselves; carriages rolled along and horses neighed, and everywhere appeared stalls with food and wine. . . . Men and women mixed without order, and without any taking account of ranks and classes; they made no difference between blacks (the Chinese) and whites (the aborigines): misconduct sprang up, and thieves and brigands began there. . . . I demand in consequence that proclamation be made everywhere in the empire that all that is prohibited from this moment: that will be excellent."—*J. J. M. de Groot, "Les Fetes Annuellement Célébrées à Émoui," p. 140-1.*

(5) **Propitiating a God.**—Thirty or more young men, from fifteen to forty years old, walk painfully slow and with measured tread, stopping at times for a few minutes to get their balance. Each one has his arms extended at right angles from his body and propped up by a beautifully polished stick reaching from hand to hip. From the fleshy part of each lower arm was suspended by an iron hook, sunk in the flesh, a steel censer full of burning incense. It was a strange, a sad sight! For probably ten consecutive hours these intelligent-looking men bore that torture with the hope that that would atone for some of their own or their relative's sins, or secure the favor of the god of medicine on behalf of some sick friend, or in fulfillment of a vow conditionally given on the restoration of some loved one to good health. Are the heathen more ready to suffer for their false gods than we are to endure hardness for Christ's dear sake, though there is in the latter suffering at once a pleasant beneficent ministry and reasonableness and afterward an eternal joy?

The day's proceedings were closed by an event more tragic than anything I have mentioned. In front of the temple where the god was visiting was dug a deep, wide pit, into which an immense amount of incense was thrown and fired. There the grand oblation of the day was offered. A poor wretch who was intensely anxious for the recovery of a near relative—some said it was his mother—in order to propitiate the god and save the life of that relative by giving his own, leaped into the flaming pit and was speedily consumed. Of course his "good and glorious deed" was applauded, and his tablet will be worshiped from henceforth by all his relatives.—*"Missionary Herald," for Nov ,1888, p.520.*

(6) **Moon Myth.**—Chinese and Indian legends agree in no respect more strikingly than with regard to the creatures by which the moon is said to be inhabited. These are the hare and the frog or toad. The hare is employed by genii in pounding the drugs which compose the elixir of life.

A cassia-tree is said to grow within the moon and a man named Wu Kang is alleged to have been condemned to the endless task of hewing it down. As fast as he dealt blows with his ax, the trunk of the tree closed again after the incision. Immortality is conferred upon those who eat of the leaves of this tree. The old man of the moon is popularly said to tie together with an invisible cord the feet of those who are predestined to a betrothal.—*W. F. Mayers, "The Chinese Reader's Manual," pp. 288-9.* These myths are phallic.

(7) **Fox Cult.**—There was a little cabinet, and in it a tablet with an inscription of which the following is a translation: "To the fox immortal of the spacious hall, the protector of the law, who efficaciously inspires." . . . Singular worship that the highest words of our faith, "Ask and ye shall receive," form the invariable motto for a fox temple!—*Rev. J. Macintyre in "Journal of the Royal Asiatic Society," China Branch, Vol. 21.*

The fox has the power of transformation at his command, and frequently assumes the human shape. At the age of fifty he can assume the form of a woman, at one hundred that of a young and beautiful girl. . . When one thousand years old, he is admitted to the Heavens and becomes the 'celestial fox.' . . He is the courser upon which ghostly beings ride.—*W. F. Mayers, "The Chinese Reader's Manual," p. 61.*

(8) **The Sacred Peach.**—The most ancient superstitions of the Chinese attributed magic virtues to the twigs of the peach tree; and the fabulists of the Hun Dynasty added many extravagant details to the legends already existing. They described the peach-tree of the gods as yielding the fruit of immortality. . . . One of the later panaceas of the Taoists was said to be composed of the gum of the peach tree mingled with the powdered ash of the mulberry, which not alone cured all diseases, but also conferred the boon of immortality.—*W. F. Mayers, "The Chinese Reader's Manual," p 214.*

The Sacred Willow.—The singular custom prevailed in North-western China of abstaining throughout the whole of the third month in each year from the use of fire. At this time eggs dyed in divers colors were universally eaten; and willow twigs were placed above the doorways.—*W. F. Mayers, "Chinese Reader's Manual," p. 80.*

17. TAOISM (CONTINUED).

Besides the above mentioned nature-gods, Taoists worship certain culture-gods who preside over the various callings of men. Thus students revere *Wan-chang* as God of Literature. He was an official of the Chau Dynasty, but has since often appeared in the person of celebrated scholars. Twice a year sacrifices and prayers are offered to him by representatives of the Emperor. He thus shares the official cult with Kongtze, and indeed his temples often adjoin colleges. Again, soldiers worship *Kwanti* as God of War. He was a soldier of fortune under the Han Dynasty in the second century B.C., and received no special notice until the twelfth century A.D., when it pleased the emperor to canonize him. After this he was often advanced, until in 1828 the then emperor deified him upon the ground of repeated supernatural interposition in favor of the Imperial troops. (1) *Tsai-shin*, the God of Riches, is second to none in rank, and is especially worshipped by tradespeople at the close of the year.

Wan-Chang: God of Letters. (Musée Guimet, Paris.)

Besides these great gods, there are innumerable spirits of whom the Chinese stand in daily terror. (2)

Unlike Sinism, Taoism has priests, who are probably cognate with the shamans of Siberia, but it copied the example of Buddhism in its monks and pope, monasteries and temples, and has even sometimes united with Buddhism in the conduct of religious services. Like Buddhism also, it has been alternately favored and persecuted by the reigning dynasties. Taoist priests conduct the worship of the city and state-gods, but their chief business is the magical purification of streets, houses, and persons, from evil spirits, and the preparation of paper amulets, which may be seen everywhere pasted on doorways for protection from those spirits. At some epochs under the influence of Buddhism and by the enactments of government, marriage has been proscribed Taoist priests, but they have persistently practiced it, and do so now, in spite of the prohibitions in the penal code of 1879. However, their calling is not hereditary, and they are recruited from the lowest classes. They are both ignorant and immoral, and generally despised by the literati. Especially the nunneries are considered haunts of every vice. One should carefully distinguish from these priest-magicians the monks who observe Laotze's principles by their celibacy, seclusion and devotion to mystical communion. Taoist popes of the surname *Chang* and with the title of Heavenly Master have lived on the *Lung-hu* mountain in the province of *Chiang-hsi* (Eastern China) since the first century A.D. They are elected by lot from among the members of the clan, and the spirit of the first pope is supposed to have reincarnated itself in all his successors. The Taoist pope exercises neither power nor influence of a temporal kind, but is considered the most powerful exorciser of spirits in China.

The most distinguished writers of the Taoists after Laotze was Chwang tse, who lived in the fourth century B.C. He declined offers of court appointment, and devoted himself to satirizing the doctrines of Kongtze, and defending and explaining those of Laotze, which he did with great ability. During the twenty-three centuries since then no able work has appeared, but an anonymous tract, composed about the eleventh century A.D., has had, and still enjoys, an immense popularity, so that it, and not the Tao Te Ching, must now be considered the Taoist scripture. It is the "Tractate of Actions and their Retributions," and subscriptions towards

the gratuitious distribution of the work is deemed a great act of merit. Its two hundred and twelve brief statements fall into five sections. The first of these states the principle that happiness and misery follow virtue and vice; (3) the second that "spirits in heaven and earth," in "the Great Bear constellation," and "within man's person," execute this earthly theodicy by deducting some days from his life for every transgression, (4) the third specifies the virtues he must practice and their reward in becoming an "Immortal;" (5) the fourth, and by far the longest, contains the vices he must shun; (6) and the fifth provides for repentance, and enacts a new rule of theodicy. (7) The tract is characteristically Chinese and agrees with Sinism in its emphasis on morality and its belief in earthly theodicy, but the doctrines of the "Immortals" in the third section probably originated with Buddhism. These and other incongruities give no trouble to the average Chinese. The most popular religious work in China next to the "Tractate" is the "Book of Secret Blessings." Its five hundred and forty-one words express brief moral rules, with a flavor equally of Taoism, Confucianism and Buddhism, by all of which indeed it is approved. (8) In subsequent centuries Taoism further adopted from Buddhism its doctrine of hells, and plastic representations of these may now be seen in its temples (called by foreigners Chamber of Horrors); but properly speaking the Confucianists are right when they say of it, "What the sect of Tao chiefly attend to is the preservation of the breath of life."

17. TAOISM (CONTINUED).

(1) **Supernatural Interposition of Kwanti.**—After the suppression of the Mahommedan rebel-

Kwanti, God of War.

lion under Chang-kihur in 1828, the emperor published the following decree:

Ever since the tripod of our dynasty was firmly established, his majesty Kwan-te has often gloriously displayed spiritual and divine aid.

Chang Ling, the command-in-chief, reported last year that when the rebels, headed by Chang-kihur, advanced towards Aksu, and were attacked by our troops, a gale of wind suddenly arose, filling the air with flying sand and dust. The rebels saw in the distance a red flame illuminating the heavens, and they were either slain or taken prisoners.

On another occasion, whilst Chang Ling was leading on the Imperial forces at Hwan river, the rebels annoyed the camp during the whole night, till a violent tempest arose, which enabled our troops to dash in among the rebels without being perceived, when an innumerable multitude of them were taken and had their ears cut off.

The next morning the rebels all confessed that they saw in the midst of a red flame large horses and tall men, with whom they were utterly unable to contend; and hence they were obliged to flee.

It is therefore right to increase our sincere devotion to Kwan-foo-tsze, in hope of insuring his protection and the tranquility of the people, to tens and hundreds of thousands of years.

I therefore hereby order the Board of Ceremonies to prepare a few words to add to the title of Kwan foo-tsze, as an expression of gratitude for the protection of the god. Respect this.—*R. K. Douglas, "Confucianism and Taoism," pp. 281-2.*

(2) **Spirits.**—Spirits may assume the form of snakes and foxes, of men and women, and entrap the unwary, or they may take demoniac possession of their victims, and produce sickness, melancholy and frenzy. They haunt houses and frequent thickets. Their sounds, weird and eerie, are heard in the darkness of the night, when the wind is howling about the roof, or the rats and mice are holding revel on the floor or behind the wainscot in the crevices of the walls.—*J. Legge, "The Religions of China," p. 196.*

(3) **Theodicy.**—The Tractate says, "There are no special doors for calamity and happiness in men's lot; they come as men themselves call them.

Their recompenses follow good and evil, as the shadow follows the substance."—"*The Texts of Taoism*," *II. p. 235.*

(4) **Spiritual Agents.**—Accordingly, in heaven and earth there are spirits that take account of men's transgression, and, according to the lightness or gravity of their offences, take away from their term of life. When that term is curtailed, men become poor and reduced, and meet with many sorrows and afflictions. All (other) men hate them; punishments and calamities attend them; good luck and occasions for felicitation shun them; evil stars send down misfortunes on them. When their term of life is exhausted they die.

In case of every man's transgressions, when they are great, twelve years are taken from his term of life; when they are small, a hundred days. Transgressions, great and small, are seen in several hundred things. He who wishes to seek for long life must first avoid these.—"*Texts of Taoism*," *II, pp. 235-6.*

(5) **Virtues that Lead to Immortality.**—Is his way right, he should go forward in it; is it wrong, he should withdraw from it.

He will not tread in devious by-ways; he will not impose on himself in any secret apartment. He will amass virtue and accumulate deeds of merit. He will feel kindly towards (all) creatures. He will be loyal, filial, loving to his younger brothers, and submissive to his elder. He will make himself correct and (so) transform others. He will pity orphans, and compassionate widows; he will respect the old and cherish the young. Even the insect tribes, grass, and trees he should not hurt.

He ought to pity the malignant tendencies of others; to rejoice over their excellences; to help them in their straits; to rescue them from their perils; to regard their gains as if they were his own, and their losses in the same way; not to publish their shortcomings; not to vaunt his own superiorities; to put a stop to what is evil, and exalt and display what is good; to yield much and take little for himself; to receive insult without resenting it, and honor with an appearance of apprehension; to bestow favors without seeking for a return, and give to others without any subsequent regret: this is what is called a good man. All other men respect him; Heaven in its course protects him; happiness and emolument follow him; all evil things keep far from him; the spiritual intelligences defend him; what he does is sure to succeed; he may hope to become Immaterial and Immortal. He who would seek to become an Immortal of Heaven ought to give the proof of thirteen hundred good deeds; and he who would seek to become an Immortal of Earth should give the proof of three hundred.—"*The Texts of Taoism*," *II., p. 237-8.*

(6) **Vices that Shorten Life and Blast Posterity.**—(Only the more notable cases are given). If he regard his wickedness as a proof of his ability, and can bear to do what is cruel and injurious; . . . if he maltreats the orphan and oppresses the widow; . . . if he sacrifices the public weal to his private advantage; . . . if he cooks animals for food, when no rites require it; . . . if he sees a beautiful woman and forms the thought of illicit intercourse with her; is indebted to men for goods or money, and wishes them to die; . . . if he sees others meeting with misfortune, and deigns to speak of their misdeeds; or seeing them with bodily imperfections, he laughs at them; or when their abilities are worthy of praise, he endeavors to keep them back; . . . if he by artifice and deceit seeks for promotion; . . . if he murmurs against Heaven and finds fault with men; reproaches the wind and reviles the rain; . . . recklessly hurries to join associate fraternities; is led by the words of his wife or concubine to disobey the instructions of his parents; . . . if he gives and afterwards repents that he has done so; or borrows and does not return; . . . if he indulges his lustful desires without measure; . . . if he mixes spurious articles with the genuine, and thus amasses illicit gain; . . . if in his liking for drink he is rude and disorderly: . . . if a woman is not gentle and obedient; if the husband is not harmonious with his wife, if the wife does not reverence her husband; if he is always fond of boasting and bragging; if she is constantly jealous and envious; . . . if he kills newly born children or brings about abortions; in the case of crimes such as these the Spirits presiding over the life, according to their lightness or gravity, take away the culprit's periods of twelve years or of one hundred days. When his term of life is exhausted, death ensues. If at death there remains guilt unpunished, judgment extends to his posterity.—"*The Texts of Taoism*," *II., pp. 238-244.*

(7) **Repentance.**—If one have, indeed, done deeds of wickedness, but afterwards alters his ways and repents, resolved not to do anything wicked, but to practice reverently all that is good he is sure in the long run to obtain good fortune; this is called changing calamity into blessing. Therefore the good man speaks what is good, contemplates what is good, and does what is good; every day he has these three virtues: at the end of three years Heaven is sure to send down blessing on him. . . . How is it that men will not exert themselves to do good?—"*The Texts of Taoism*," *II, pp. 245-6.*

(8) **Secret Blessings.**—Be upright and straightforward, and renew your heart. Be compassionate and loving. Be faithful to your master, and filially pious to your parents. Honour your elder brethren, and be true to your friends. Help the unfortunate; save those who are in danger; and set free the bird taken in a snare. Have pity towards the orphan and the widow; honour the aged, and be kind to the poor. Feed the hungry; clothe the naked; and bury the dead. Use just weights and measures, and do not overtax the people. Succour the sick, and give drink to the thirsty. Redeem the lives of animals, and abstain from shedding blood. Be careful not to tread upon insects on the road, and set not fire to the forests, lest you should destroy life. Burn a candle in your window to give light to the traveler, and keep a boat to help voyagers across rivers. Do not spread your net on the mountains to catch birds, nor poison the fish and reptiles in the waters.

Publish abroad lessons for the improvement of mankind, and devote your wealth to the good of your fellow-men. In all your actions follow the principles of Heaven, and in all your words follow the purified heart of man. Have all the Sages of antiquity before your eyes, and examine carefully your conscience. What good thing will be withheld from him who practises "secret benefits"?—*R. K. Douglas*, "*Confucianism and Taoism*" *pp. 272-3.*

18. MAGIC AND DIVINATION. THE RELIGIOUS COMPOUND.

Besides the exorcism of evil spirits magical means are in general use. Thus, a youth was once seen burning incense before a hated stepmother in order by thus worshiping her to cause the decease which alone would render it proper! The first clothes of a child should be cut from those of an old man to insure to it longevity. The bows of junks are provided with two painted eyes, that they may see where to go. Sailors caught in a storm cast a paper model of their craft into the water to appease the storm god. No one will look into a mirror in a strange house lest

The Harvest Thanksgiving.

he should leave a part of himself there! During an eclipse, officials and commonalty join in producing a terrible din to scare away the monster attacking the sun or moon. As neither has ever yet been devoured, the means is regarded as efficacious! Another species of magic is geomancy (fangshui), according to which the suitability of house or grave depends on supposed magnetic currents, the azure dragon and the white tiger, and the like. This folly is strong enough to form the chief obstacle to civil-engineering in China. A telegraph pole would usually disturb the *fang-shui* of a place, and a railway that of a cemetry.

Divination is equally general. The analogues of our old Zadkiel's almanacs are still published in China, and that too by the Imperial Board of Astronomers. In them are specified the lucky and unlucky days for all sorts of actions. Portents are derived from the varying aspects of the planets. The ancients divined the outcome of an action from the lines of cleavage produced on a tortoise-shell by roasting. Otherwise the stalks of the millfoil might be used as lots to direct to one or other of the hexagrams described in lesson seven. Notice carefully that divination was used only in doubtful cases, i.e., where natural indications failed, and in accord with morality. (1) Common sense could displace it even in those cases. (2) But

popular practice overruns such barriers, and no doubt involves much mischief. Horoscopes are drawn also from the physiognomy, from the palm, and by mesmerism, clairvoyance, and spiritualism. (3)

We have already noticed how dissimilar Taoism was from Confucianism, and must now anticipate a later topic enough to state that Buddhism forms a third religion in China. The attempts made to estimate (no census was ever made, of course) how many followers each of these religions has rest upon a complete misapprehension of the case. These religions exist not beside, but through one another. In general the men—and especially all that can read and write—would claim to be Confucianists, that being above all reproach, while only their priests are exclusive followers of either Buddhism or Taoism, though women affect especially Buddhism, in spite of opposition from their husbands. The fact is that the three religions are complementary each to the others, and hence the people turn to each in turn. Thus, they celebrate their marriages by the Confucian rites; seek the guidance of a Taoist priest when building a house, when sick, or to secure success in business; and finally employ the Buddhist burial service. (4) Confucianism is moral, but hard and cold; Taoism is religious, but earthly; while Buddhism throws light on man's future. Each has in turn been patronized by emperors, who then surpressed one or both of the others, but now for several centuries they have settled down to the *modus vivendi* described above, so that the popular view of them is *san-kiao i-kiao*, "the three doctrines are one." There are even found "temples of the three doctrines," where idols of Buddha and Laotze stand on either side of Kongtze. Confucianists never worship Kongtze, nor represent him by an idol, but by a tablet. The commonalty notice no inconsistency between the rivals, and ask about any religion, not "Is it true?" but "Is it good?" Tested thus, the three religions are good, in that all inculcate morality of a high order.

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18. MAGIC AND DIVINATION. THE RELIGIOUS COMPOUND.

(1) **Checks Upon Divination.** — Divination by the shell is called *pu;* by the stalks, *shi.* The two were the methods by which the ancient sage-kings made the people believe in seasons and days, revere spiritual beings, stand in awe of their laws and orders; the methods also by which they made them determine their perplexities and settle their misgivings. Hence it is said, 'If you doubted, and have consulted the stalks, you need not any longer think that you will do wrong.—"*Li Chi*" *I.*, *p. 94.*

There was no divining twice about the same thing with a double mind. In asking about what had been referred to the tortoise shell or the stalks, two things were to be considered, whether the things asked about were right, and what was the diviner's own mind. On the matter of right he might be questioned, but not on what was in his own mind.—"*Li Chi*" *II.*, *p. 71.*

"To this the priest of Tao replied, as he sat surrounded by his boxes of medicines, arranged in pigeon holes, with his recipe-book on the table before him, from which he selected the appropriate nostrum under the guidance of the oracle, 'If the person who comes to worship is wicked at heart, he will not be heard; the oracle will fail."—*J. Edkins*, "*Religion in China*," *p. 63.*

(2) **Divination and Duty.**—*Shih Tai-chung* died, leaving no son by his wife proper, and six sons by concubines. The tortoise shell being consulted as to which of them should be the father's successor, it was said that by their bathing and wearing of their girdle-pendants the indication would be given. Five of them accordingly bathed and put on the girdle-pendants with their gems. *Shi Chi-ze*, however, said, 'Whoever, being engaged with the mourning rites for a parent, bathed his head or his body, and put on his girdle-pendants?' and he declined to do either, and this was considered to be the indication. The people of Wei considered that the tortoise shell had shown a true knowledge.—"*Li Chi*" *I.*, *p. 181.*

(3) **Spiritualism.**—A peach stick bent at the end must be cut after repeating a spell, and then fastened into a cross-piece of wood about six inches long. After offerings and prayer, a medium then supports the crosspiece with his palms so that the stick just touches some red sand strewn on a table. After some formalities questions are proposed, and to them the stick immediately writes responses in the sand. When the ideograph is rightly interpreted, the magic pencil writes, "That's it." When the company flatter the spirit supposed to direct the pencil, it writes on the sand, "It's ridiculous." . . "The motions of the pencil are quite extraordinary, and apparently not produced by the medium on whose open palms the handle of the pencil rests, and who merely follows the spontaneous movements of the magic pencil."—*R. K. Douglas*, "*China*," *pp. 312-5.*

The Religious Compound.—It is not uncommon to meet with learned disquisitions upon the question as to the number of Buddhists and Taoists in China. In our view this question is exactly paralleled by an inquiry into the number of persons in the United Kingdom who use ten-penny nails as compared with the number of those who eat string-beans. Any one who wants to use a ten-penny nail will do so if he

can obtain it, and those who like string-beans and can afford to buy them will presumptively consume them. The case is not different in China as regards the two most prominent "doctrines." Any Chinese who wants the services of a Buddhist priest, and who can afford to pay for them, will hire the priest, and thus be "a Buddhist." If he wants a Taoist priest he will in like manner call him, and this makes him "a Taoist." It is of no consequence to the Chinese which of the two he employs, and he will not improbably call them both at once, and thus be at once "a Buddhist" and "a Taoist." Thus, the same individual is at once a Confucianist, a Buddhist, and a Taoist, and with no sense of incongruity. Buddhism swallowed Taoism, Taoism swallowed Confucianism, but at last the latter swallowed both Buddhism and Taoism together, and thus "the three religions are one!"—*A. H. Smith, "Chinese Characteristics," p., 294.*

THIRD WEEKLY REVIEW.

13. **CONFUCIANISM CONTINUED.**—Five Relations, Filial Piety, Mourning Rites, Results, Husband and Wife, Sexual Morality.
14. **LAOTZE AND HIS TAOTE CHING.**—Laotze and Kongtze, Taote Ching, Tao, Brahmă, Culture, Ethics.
15. **LAOTZE AND KONGTZE.**—Two Prophets, Learning contra Insight, Ceremonist contra Mystic, Editor contra Seer, Kongtze's Place, Diamond Rule.
16. **TAOISM.**—General Nature, Taote Ching, Elixir of Life, Philosopher's Stone, Materialism, San Ch'ing, Yu Hwang Shang Ti, Planets, Dragon king, Sun cult, Animals, Trees, Household gods.
17. **TAOISM CONTINUED.**—Wan-Chang, Kwan-ti, Tsai-Shin, Spirits, Priests, Monks and Pope, Tractate of Actions and their Retributions.
18. **MAGIC AND DIVINATION. THE RELIGIOUS COMPOUND.**—Exorcism, Junk, Model boat, Mirror, Geomancy, Divination, Spiritualism, The Religious Compound, State support.

QUESTIONS.

13. *Name the five relations. Which is regarded as chief? Why? Specify some particular duties that filial piety involves. Name three merits of filial piety. Instance some exaggerations. What do the mourning rites include? What counts can be made against filial piety? Specify particulars about the fourth relation. State the strength and weakness of the Confucian position on sexual virtue.*

14. *Compare Kongtze and Laotze. Facts about Laotze. Why is the Taote Ching hard to understand? Is it worth trying? How does Tao differ from Brahmă? Define Tao. Define it from the theistic standpoint. Characterize the content of the Taote Ching. What is its attitude to human culture? What vices does it specially condemn? Name the three precious things.*

15. *Contrast Kongtze and Laotze. How did Kongtze prize scriptures and authorities (sage-kings)? What did Laotze think of the outcome of this method? Specify particulars wherein Laotze was a mystic and Kongtze a ceremonialist. What cannot be done with Tao? What does Tao demand? How did Kongtze react? Was any place left to Kongtze? What place? Repeat the diamond rule. What is the reward of self-sacrifice?*

16. *Contrast Taoism with Sinism and Confucianism. Has the Taote Ching encouraged Taoism? How? Describe the Taoism of the three centuries B.C. Contrast Taoism with Buddhism. Who is the supreme god? What is the function of Yu Hwang Shang Ti? What was his source? How is the serpent related to the Dragon-king? Wherein does Sun cult survive? What animals are worshiped? What gods appear in every Chinese home?*

17. *Name and describe three culture-gods. What is the relation of Taoism to Buddhism? Describe the priests, the monks, and the pope. Name the contents of each section in the Tractate.*

18. *Describe some magical practices. How does geomancy influence progress? How was divination practiced? What checks were put upon it? Explain the religious compound. What is the reason for the existence of these three? How is each related to the State?*

SUBJECTS FOR SPECIAL STUDY.

1. *How far does the ethics of Christianity differ from, and the morality (actual practice) of Christendom agree with, the Confucian view of sexual relations?*

2. *Commit to memory and for one month put into practice the three precious things quoted in Note 5. Such blessedness will accrue that neither memory nor practice will ever again fail.*

3. *Those readers who are not captivated by the exceeding force and beauty of these rare insights of Laotze must be religiously and ethically dead. They would better muse over them until the fire burns within and consumes every prejudice, indifference, and reluctance to acknowledge, cherish, and obey these snpreme principles. Did the reader expect that such good could come out of despised China? Can he fail to compare it with the teachings of Jesus, whatever theory of their relation he may accept? Should not the harmony--and we shall see later that two or three other master voices will join it—have at any rate one effect, to confirm us in the higher life? Certainly commit to memory both forms of the Diamond Rule.*

4. *Compare the Spring festival with the old English May Day.*

5. *Specify some functions of the prophet, priest, monk and pope.*

6. *Indicate three phases in Christianity that correspond to the three religions of China.*

SHINTOIST CEREMONIES.

BY

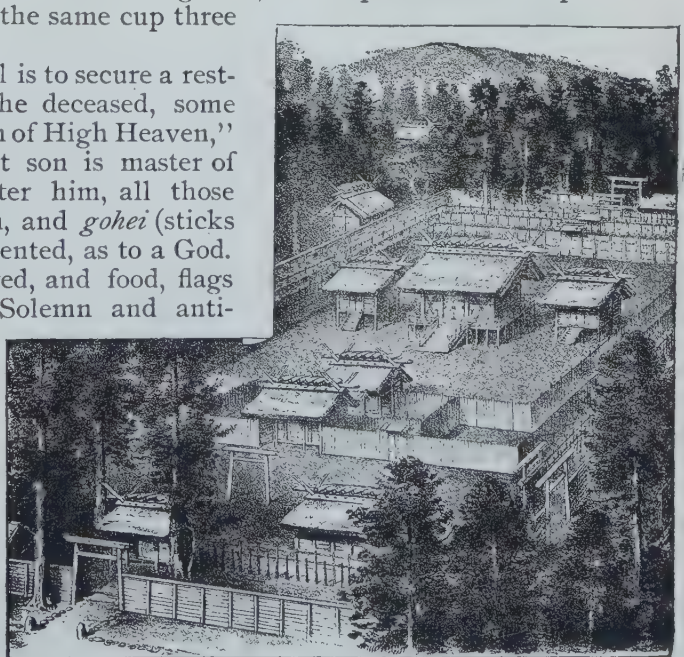
MR. GEN YOSHIOKA, OKAYAMA, JAPAN.

19. INDIVIDUAL CEREMONIES.

EVERY Japanese child should be governed throughout his life by the *Ujigami* or "Clan-god." On the twenty-first day after its birth, the child should be presented in the Temple of the *Ujigami* by his father, and there receive an amulet which he always carefully preserves. After this ceremony the mother becomes ceremonially clean; that is, she may again attend the temple.

Marriage is not a religious ceremony for the Shintoist, and neither priest nor official need be present. The bride and groom, in the presence of the parents of each, simply drink wine from the same cup three times three.

The purpose of the funeral is to secure a resting place for the soul of the deceased, some say in *Takama ga hara*, "Plain of High Heaven," others elsewhere. The eldest son is master of the ceremonies. In turn after him, all those present bow before the coffin, and *gohei* (sticks with paper pendants) are presented, as to a God. A new name is also bestowed, and food, flags and flowers are presented. Solemn and antique music is played. All this is done at the house, and other ceremonies are performed at the grave, where, besides a grave-post, a branch of evergreen *sakaki* is placed. During this absence, priests cleanse the house by scattering rice, salt, and water. On their return, all who attended the coffin to the grave also wash hands and mouth to purify



The Temple of the Sun-Goddess in Ise. (This is the holiest shrine in Japan).

themselves. The deceased is celebrated on each seventh day after until the forty-ninth day, and later on the first, third, fifth, tenth, twentieth, etc., anniversary. Besides this, there is observed a general festival for the dead at the time of spring and autumn. Then prayers and food are presented to the deceased, and a feast is made for the living.

Public Ceremonies.—These are performed in or about the shrines. The Shintoist shrine or *Miya* forms a strong contrast to the Buddhist temple or *Tera*, and no Japanese thinks of confounding the two. Every magnificence that architecture, painting and sculpture can devise has been provided for the *Tera;* but the *Miya* has only a thatched roof, plain, uncolored wooden walls, and contains no paintings or sculptured idol. Still everything it has is the very best of its kind, and the

Boys Carrying a Festival Car.

whole looks pure, simple and antique. Then their situation is beautiful, being surrounded by trees in some secluded spot. After passing through the gate in one or more fences, the worshipper bathes his hands in a laver standing before the temple, and then mounts some steps into the worship-hall, where, bowing down quietly before the god, he claps his hands to call the god's attention, bows again two or three times, and then prays, either according to some form he knows, or, if he have any special need, in his own words. No one can fail to be impressed with awe, as he feels himself in the presence of the gods.

Every shrine holds a grand annual festival, when, besides the procession in which the god is given an outing, there are races, shows, wrestling, toy and candy stores, and old-fashioned music.

SHINTOISM, THE ETHNIC RELIGION OF JAPAN.

BY

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20. SHINTOISM IN ITS DOCTRINE.

THE doctrine of Shintoism must be sought in the *Kojiki*, or "Record of Ancient Matters," which contains an account of the origin and fortunes of the world, of the gods, and of nobles and priests, all which are interpreted as Japanese. The *Kojiki* was compiled 712 A.D. at the command of the then emperor, and enshrines for us to this day the most faithful and full picture of barbarian culture that has escaped the tooth of time. The original Japanese barbarian, as he was before the varied Chinese culture, the rigid Confucian morals, and the Buddhist elaborate creed and gorgeous cult had shaped him into the refined and noble man he now is, appears in this *Kojiki* in all his unblushing coarseness, and murderous treachery; but, at the same time, quite as primitive in his simple and picturesque view of nature as animated and divine, and in his conception of the relation in which he stood to those divine beings. Not that the primitive Japanese did, or that the modern Japanese do, transgress in coarseness or treachery to any uncommon degree. These are simply universal traits at the lower culture levels. Those who think differently merely misjudge the *Kojiki* in comparison with the expurgated or unpublished literature of China, India, and Europe. The texts demonstrative of this statement are accessible, but are obviously unsuited to general publication. The Japanese theory of origins begins properly with *Izanagi* and *Izanami*, "Male Who-Invites" and "Female-Who-Invites," a primitive creative pair that still survive,

Shintoist Priest Carrying a Large Gohei.

as every Japanese child knows, in folk-lore and folk-cult. The *Kojiki* relates in sections 3 to 10 how this pair begot the various islands—which, Japanese commentators explain, have grown enormously since,—and the deities of Japan. This crude conception is detailed with such coarseness that no quotation can be given here. The original production of all things is explained on the type of the present animal *re*production, which theory is just part of the much misunderstood and misjudged phase of religion called phallicism, which is by no means licentious, but just man's first crude cosmology. (1) After the death of his wife, in giving birth to the Fire-god, *Izanagi* visits her in Hades, and, while washing from the pollution thus incurred, produces numerous deities from the garments he casts off, from the parts of the river he visits, and especially three great deities, *Amaterasu-O-Mi-Kami* from his left eye, *Tsuki-Yomi-no-Kami* from his right eye, and *Take-Haya-Susano-no-Mikoto* from his nose.

While such lore satisfied the unreflecting folk, and does so to this day, Yasumaro, the compiler of this folk-lore into the *Kojiki*, has attempted to account in turn for this creative pair by making them successors to a series of abstract deities mostly devised for this purpose and never actually worshipped. (2) The ideal scheme of the series is apparent, for the cosmologist has worked backwards from his concrete creative pair with ever increasing abstractness. Thus *Izanagi* and his sister-wife (after the fashion of the Incas and Pharaohs) *procreate* children, while the four preceding pairs simply *succeed* each other, and the seven deities preceding those are only *single;* for the phrase "were born alone and hid their bodies" means they were unmarried and invisible. Thus their reality is reduced as much as possible to ease the problem of origin.

The Rev. T. Matsuyama, a Christian pastor of Kyoto, has translated the second sentence of section 1, "These three deities were one and invisible," and considers it a relic of primitive monotheism. The exposition of these sections given above shows that Mr. Matsuyama's theory is as gratuitous as his translation is unwarranted. A similar account of Shintoism was presented at the Parliament of Religions by the Rt. Rev. R. Shibata, though he allowed that it was a "reformed" view. It is not unlikely that its innovations were suggested by Christian monotheism rather than by the "Spirit of Mount Fuji"; for, ten years before the founding of the sect to which Mr. Shibata belongs, Saint Xavier was preaching up and down the eastern coast of Japan. Professor K. T. Kume, of the Tokyo University, recently attempted to prove, but also without success, that the Lord in the Center of Heaven was identical with the Chinese *Tien.*

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20. SHINTOISM IN ITS DOCTRINE.

(1) **Phallicism.**—Advanced students may consult with advantage here my monograph entitled "Phallicism in Japan," which is obtainable only at the University of Chicago Press. The topic has been much abused by amateurs, and is unsuitable for detailed exposition in a work meant for general circulation.

(2) **The Earliest Deities.**—The names of the Deities that were born in the Plain of High Heaven when the Heaven and Earth began were the Deity Master-of-the-August-Center-of-Heaven, next the High-August-Producing-Wondrous-Deity, next the Divine-Producing-Wondrous-Deity. These three Deities were all Deities born alone, and hid their persons. The names of the Deities that were born next from a thing that sprouted up like unto a reed-shoot when the earth, young and like unto floating oil, drifted about medusa-like, were the Pleasant-Reed-Shoot-Prince-Elder-Deity, next the Heavenly-Eternally-Standing-Deity. These two Deities were likewise born alone, and hid their persons.

The five Deities in the above list are separate Heavenly Deities.

The names of the Deities that were born next were the Earthly-Eternally-Standing-Deity, next the Luxuriant-Integrating-Master-Deity. These two Deities were likewise Deities born alone, and hid their persons. The names of the Deities that were born next were the Deity Mud-Earth Lord; next his younger sister the Deity Mud-Earth Lady; next the Germ-Integrating-Deity, next his younger sister the Life-Integrating-Deity; next the Deity Elder-of-the-Great-Place, next his younger sister the Deity Elder-Lady-of-the-Great-Place; next the Deity Perfect-Exterior, next his younger sister the Deity Oh-Awful-Lady; next the Deity the Male-Who-Invites, next his younger sister the Deity the Female-Who-Invites.—"*Kojiki*," *pp. 15 to 18.*

21. SHINTOISM (CONTINUED).

Of the three great deities that sprang from *Izanagi's* eyes and nose, *Amaterasu-O-Mi Kami*, or "Heaven-shines-Great-August-Diety," and *Take-Haya-Susano-no-Mickoto*, usually abbreviated to *Susano* or "Impetuous Male," figure largely in the Kojiki and are still worshipped at innumerable shrines throughout the land, while the glorious *Amaterasu*, the Sun-goddess, stands supreme among the myriad deities, and is considered the ancestress of the Imperial line. Her origin in nature-myth is unmistakable. She sprang from the eye of her nature-father Izanagi; darkness prevails when she hides in her cave dwelling; the cock that crows in the morn is her attendant animal; the mirror with eight (semi-cardinal) points is her symbol; she restores light to the world; and is still daily worshipped from the summit of Mount Fuji by thousands of pilgrims who make its toilsome as cent, there to greet Amaterasu-O-Mi-Kami, as she begins day for the world upon the Land of the Rising Sun. (1) The Japanese have never forgotten her nature origin, as they have that of most of their deities, but still hail her with general clapping as she rises, and stand facing her to address their prayer.

Mount Fuji. "The Peerless Mountain."

Usually the sun is masculine, but here, as with the cognate Turko-Tartars, feminine. All her mythic doings are in relation to her brother *Susano*, the Rain-storm-god, in contrast with whom she is the quiet, calm sun.

Susano was born from the nose of Izanagi, since from it issues the breath, the nearest analogue of the storm. He abandons his appointment "to rule over the sea-plain," i.e., the rain-storm blows up in the southwest monsoon from over the sea. "His weeping dries up all the rivers and seas," an apparent contradiction and a standing puzzle to the Japanese commentators, but plain enough, when the rains flood the country and hide the boundaries of rivers and lakes—a thing of annual occurrence in Japan. He mounts with great noise heavenwards to the great terror of his sister, *Amaterasu*, and devastates the country, whereupon *Amaterasu* retires into a cave and thus plunges the land into "eternal night." In nature-fact, the rain-storm rises from the horizon with thunder, obscures the sun, and spoils the carefully terraced and irrigated rice-fields of Japan. Another episode of the same struggle describes certain Torrent Princesses born from *Susano's* sword, while Gods of Luck, of Heaven, and of Life arise from *Amaterasu's* jewels; i.e., waterfalls notably increase after rain, and nature smiles when the sun reappears. For his misconduct *Susano* is expelled, whereupon he kills the Food-Goddess, from whom then spring the various cereals; and then in Izumo he kills the serpent with red eyes, bloody belly, and eight heads and tails, by first making him drink wine from eight vats arranged upon a platform; i.e., rain destroys the planted seed from which can then grow the new crops, and extinguishes fire, for which purpose it is to this day stored in tubs placed along the

house ridge (the platform of the myth). From the tail of this serpent *Susano* extracts the marvelous Herb-Quelling-Great-Sword, famed in subsequent story; i.e., the steel sword is forged in the fire. (2) "When he began to build the palace of Suga, 'Pure,' clouds rose up thence;" i.e., clouds encompass the elevations where tarns form, and here the "Impetuous-Male" at last rests in peace, for in the usage of the *Kojiki* the erection of a palace closes the career of a hero. (3)

The Teapot Turning Badger. (From "Tales of Old Japan.")

The rule of *Susano* over Izumo descends through six generations to *O-Kuni-Nushi* or "Great Country Lord."

The following specifications from the *Kojiki* account of *Okuninushi* will plainly show that his origin lay in moon-myth. He has eighty brethren (stars) with whom he competes for the hand of a princess, and wins her by the help of a hare (a world-wide mythologic companion of the moon) that he had benefited. The eighty deities, enraged at this, roll a red hot stone upon him and thus kill him. (Sunrise conceals the moon.) Hereupon Princess Cockle-Shell and Princess Clam restore him to life. (The Chinese also connect shell-fish with the moon, probably through the tides, which were very early associated with the moon, though the correct reason was of course not known.) *Okuni* thus "becomes a beautiful young man, and wanders off," only to be again caught and tortured by insertion into the cleft of a tree, which on withdrawal of the wedge crushes him to death. (Phases of the moon.) Again restored to life, he visits the "Nether-Distant-Land," whence he is pursued by a deity so far as the "Even-Pass-of-Hades." (New moon appears once more on the horizon.) He then slays his eighty brethren. (Stars fade when the moon appears.) (4) Throughout his course he carries on amours, marrying in all eight women. (So ever with the "inconstant moon.") Finally *Amaterasu* requires him to abdicate in favor of her scion. (Sunrise conceals the moon.) (5)

The nature-origin of *Okuninushi* has been quite concealed by the identification with him of the last ruler of the Izumo tribe before its submission to the Kyushu one. He and his son, *Koto-Shiro-Nushi*, are now extremely popular as gods of wealth, under the names *Daikoku* and *Ebisu*. The former is seated on rice bales; the latter holds a fish.

If we now add the name of *Sukuna-Hiko*, or Little Prince, a medicine-god bearing a pot in his hand, and that of *Saruta Hiko*, a god of uncertain origin, we shall have noticed all the deities figured on the sacred scroll sold to pilgrims at the Izumo O Yashiro, the sacred shrine of *Okuninushi*.

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21. SHINTOISM (CONTINUED).

(1) **Amaterasu.**—So while [the other two Deities] each [assumed his and her] rule according to the command with which [their father] had deigned to charge them, His-Swift-Impetuous-Male-Augustness did not [assume the] rule [of] the dominion with which he had been charged, but cried and wept till his eight-grasp beard reached to the pit of his stomach. The fashion of

his weeping was such as by his weeping to wither the green mountains into withered mountains, and by his weeping to dry up all the rivers and seas. For this reason the sound of bad Deities was like unto the flies in the fifth moon as they all swarmed, and in all things every portent of woe arose. So the Great August Deity the Male-Who-Invites said to His Swift-Impetuous-Male-Augustness: "How is it that, instead of ruling the land with which I charged thee, thou dost wail and weep?" He replied, saying: "I wail because I wish to depart to my deceased mother's land, to the Nether Distant Land." Then the Great August Deity the Male-Who-Invites was very angry and said: "If that be so, thou shall not dwell in this land," and forthwith expelled him with a divine expulsion.

So thereupon His-Swift-Impetuous-Male-Augustness said: "If that be so, I will take leave of the Heaven-Shining-Great-August-Deity, and depart." [With these words] he forthwith went up to Heaven, whereupon all the mountains and rivers shook, and every land and country quaked. So the Heaven-Shining-Great-August Deity, alarmed at the noise, said: "The reason of the ascent hither of His Augustness my elder brother is surely no good intent. It is only that he wishes to wrest my land from me." . . . . .

So thereupon the Heaven-Shining-Great-August-Deity, terrified at the sight, closed [behind her] the door of the Heavenly Rock-Dwelling, made it fast, and retired. Then the whole Plain of High Heaven was obscured and all the Central Land of Reed-Plains darkened. Owing to this eternal night prevailed. Hereupon the voices of the myriad Deities were like unto the flies in the fifth moon as they swarmed, and a myriad portents of woe all arose. . . . . While she was thus speaking, His Augustness Heavenly-Beckoning-Ancestor-Lord, and His Augustness Grand-Jewel pushed forward the mirror and respectfully showed it to the Heaven-Shining-Great-August-Deity, whereupon the Heaven-Shining-Great-August-Deity, more and more astonished, gradually came forth from the door and gazed upon it, whereupon the Heavenly-Hand-Strength-Male-Deity, who was standing hidden, took her august hand and drew her out, and then His Augustness Grand-Jewel drew the bottom-tied rope along at her august back, and spoke, saying: "Thou must not go back further in than this!" So when the Heaven-Shining-Great-August-Deity had come forth, both the Plain of High Heaven and the Central-Land-of-Reed-Plains of course again became light.—"*Kojiki*," *pp. 44-5, 54, 58-9*

(**2**) **Susanō.**—So, having been expelled [His-Swift-Impetuous-Male-Augustness], descended to a place [called] Tori-kami at the head-waters of the River Hi in the Land of Idzumo. . . . . "I had originally eight young girls as daughters. But the eight-forked serpent of Koshi has come every year and devoured [one], and it is now its time to come, wherefore we weep." Then he asked him: "What is its form like?" [The old man] answered, saying: "Its eyes are like *akakagachi;* it has one body with eight heads and eight tails. Moreover on its body grows moss, and also chamæcyparis and cryptomerias. Its length extends over eight valleys and eight hills, and if one look at its belly, it is all constantly bloody and inflamed." (What is here called *akakagachi* is the modern *hohodzuki*). Then His-Swift-Impetuous-Male-Augustness said to the old man: "If this be thy daughter, wilt thou offer her to me?" He replied, saying: "With reverence, but I know not thine august name." Then he replied, saying: "I am elder brother to the Heaven Shining-Great-August-Deity. So I have now now descended from Heaven." Then the Deities Foot-Stroking-Elder and Hand-Stroking Elder said: "If that be so, with reverence will we offer [her to thee]." . . . . "Do you distill some eight-fold refined liquor. Also make a fence round about; in that fence make eight gates, at each gate tie [together] eight platforms, on each platform put a liquor-vat, and into each vat pour the eight-fold refined liquor, and wait." So as they waited after having thus prepared everything in accordance with his bidding, the eight-forked serpent came truly as [the old man] had said, and immediately dipped a head into each vat, and drank the liquor. Thereupon it was intoxicated with drinking, and all [the heads] lay down and slept. Then His-Swift-Impetuous-Male-Augustness drew the ten-grasp saber, that was augustly girded upon him, and cut the serpent in pieces, so that the River Hi flowed on changed into a river of blood. So when he cut the middle tail, the edge of his august sword broke. Then, thinking it strange, he thrust into and split [the flesh] with the point of his august sword and looked, and there was a sharp great sword [within]. So he took this great sword, and, thinking it a strange thing, he respectfully informed the Heaven-Shining-Great-August-Deity. This is the Herb-Quelling Great Sword.—*Ibid, pp. 60, 61-63.*

(**3**) I have preferred here to quote from my contribution to the *New World* for December, 1896, rather than to make a paraphrase without improvement.

(**4**) **Okuninushi.**—Thereupon the Princess of Yakami answered the eighty Deities, saying: "I will not listen to your words. I mean to marry the 'Deity Great-Name Possessor.'" So the eighty Deities, being enraged, and wishing to slay the Deity Great-Name-Possessor, took counsel together, on arriving at the foot of Tema in the land of Hahaki, and said [to him]: "On this mountain there is a red boar. So when we drive it down, do thou wait and catch it. If thou do not wait and catch it, we will certainly slay thee." Having [thus] spoken, they took fire, and burnt a large stone like unto a boar, and rolled it down. Then, as [they] drove it down and [he] caught it, he got stuck to and burnt by the stone, and died. Thereupon Her Augustness his august parent cried and lamented, and went up to Heaven, and entreated His Divine-Producing-Wondrous-Augustness, who at once sent Princess Cockle-Shell and Princess Clam to bring him to life. Then Princess Cockle-Shell triturated and scorched [her shell], and Princess Clam carried water and smeared [him] as with mother's milk, whereupon he became a beautiful young man, and wandered off. Hereupon the eighty Dieties, seeing [this], again deceived him, taking him with them into the mountains, where they cut down a large tree, inserted a wedge in the tree, and made him stand in the middle, whereupon they took away the wedge and tortured him to death. Then on Her Augustness his august parent again seeking him with cries, she perceived him, and at once cleaving the tree, took him out and brought him to life, and said to him: "If thou remain here, thou wilt at last be destroyed by the eighty Deities."—*Ibid, pp. 69-71.*

(**5**) Quoted from the *New World* as explained in note 3.

22. SHINTOISM CONTINUED).

After the Kojiki has dealt in turn with the deities before mentioned, it describes how Amaterasu sent deputations from Heaven to demand from Okuninushi his abdication in favor of her own scion *Ni-Nigi-No-Mikoto*, known in subsequent rituals as the "Sovereign Grand-child." This, after much delay, *Okuninushi* gives, and *Ninigi* descends with a retinue in great pomp from Heaven. (1) The reader should notice several things in this important passage of Note one. First, *Ninigi* descends, not, as consistency would require, to Izumo, but to Kyushu, some two hundred miles to the south. Again, *Ninigi* brings with him the jewels, mirror, and sword that have since then formed the Japanese regalia, and is accompanied by certain deities identified as ancestors of priestly (*Nakatomi* and *Imibe*) and noble families. Lastly, notice how the statement that the point of descent was "opposite to the land of Kara" (=Korea) betrays the identity of heaven with that country. There remains to this day an odd bit of monumental evidence for this identity. Two animals, identical in appearance and function, in that they guard, one on either side, the entrance gates of some Shinto shrines, bear the names *Koma-inu* "Korean-dog," and *Ama-inu* "Heaven-dog." Their use is to scare away evil spirits. We therefore see the conquering Kyushu chieftain tracing his lineage to the beneficent *Amaterasu*, while the conquered Izumo chieftain is traced to the turbulent *Susano*, expelled from Heaven for misconduct (p. 155).

Demons Taking Vengeance on a Woman for Her Cruelty. (From "Tales of Old Japan.")

Thus the divine right to rule, always claimed by the Japanese emperors and allowed by the people, is based upon a divine descent "in lineal succession unbroken for ages eternal." The Imperial oath, prefixed to the Constitution of Japan promulgated in 1890, appeals to the "Imperial Founder of our House," namely *Jimmu Tenno*, the great grandson of the *Ninigi*, who was in turn supposititious "sovereign grandchild" of *Amaterasu-O-Mi-Kami*. (2)

The Kojiki then proceeds to relate how Jimmu Tenno sailed northeastwards along the Inland Sea, landed at Osaka, and subdued the savages found there. The Izumo deity, *Okuninushi*, now known as the "Great Deity of Miwa," continues prominent in the cult, and even becomes supposititious father of the maiden whom Jimmu makes his chief empress. His function since abdication and death has been to rule the realm of the "invisible," by which is meant the world of thought and secret action, which escapes the notice of the earthly ruler. The tutelary gods of every province must report to *Okuninushi's* famous shrine in Izumo—the second holiest in Japan—every October—hence called everywhere, except in Izumo, the "godless month"—upon the condition of each individual's soul. *Okuninushi* then punishes or rewards by means of the natural good and evil that befall men. Later *Okuninushi* becomes a ruler of the dead. The mythical element now gradually

decreases, and legend passes into annals which can be confirmed from Chinese sources, until the *Kojiki* ends with the fifth century A.D.

Mention should now be made of a nature-deity that played only a secondary part in the Kojiki and yet has come to great honor, namely, *Toyo-Uke-Bime*, "Abundant Food Goddess," usually represented with a rice-sheaf in her arms. She was slain by Susanō; that is, seed perishes in germinating under the influence of rain. Her commoner name is *Inari*, after her temple near Kyoto, and which served as the model for the thousands of tiny way-side shrines found everywhere in Japan. The foxes flanking these shrines are sacred in their own right.

The Feast of Inari Sama.

Besides these great nature-deities are many others, "eighty myriads" in all, of lower rank. Thus we read of gods of the Wind, of Pestilence, of Rivers, Wells, and of Fire. The last survives in many ways. A "Goddess of the Kitchen Range" is worshiped in households; people rekindle household shrines and fires from the braziers kept burning before temples on New Year's Eve, while traversing the bonfire in honor of the sun has become a test of moral purity. (3)

Again, of animals, beside the fox already mentioned, the snake is widely worshiped. The sacred tree is the evergreen *sakaki*, and the sacred number is eight.

The Japanese word that we translate "deity" is *kami* and simply means "superior." It can therefore properly include many objects to which we can apply "god" or "goddess" only with violence. (4)

The Kojiki recognizes "evil deities" only thus in general, and these are offset by a class of "rectifying deities." They are heard of only once. Misfortunes are traced to one or other of the great gods, e.g., the Great Deity of Miwa, or the Wind Gods.

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22. SHINTOISM (CONTINUED).

(1) **The Descent from Heaven.**—Then joining to him His Augustness Heavenly-Beckoning-Ancestor-Lord, His Augustness Grand-Jewel, Her Augustness Heavenly-Alarming-Female, Her Augustness I-shi-ko-ri-do-me, and His Augustness Jewel-Ancestor, in all five chiefs of companies, they sent him down from Heaven. Thereupon they joined to him the eight-feet [long] curved jewels and mirror that had allured [the Heaven-Shining-Great-August-Deity from the Rock-Dwelling,] and also the Herb-Quelling-Great-Sword, and likewise the Deity Thought-Includer, the Hand-Strength-Male-Deity, and the Deity Heavenly-Rock-Door-Opener of Eternal Night, and charged him thus: "Regard this mirror exactly as if it were our "august spirit, and reverence it as if reverencing us." Next did they say: "Let the Deity Thought-Includer take in hand our affairs, and "carry on the government." These two Deities are worshipped at the temple of Isuzu. The next, the Deity of Luxuriant-Food, is the Deity dwelling in the outer temple of Watarahi. The next, the Deity Heavenly-Rock-Door-Opener, another name for whom is the Wondrous-Rock-True-Gate-Deity, and another name for whom is the Luxuriant-Rock-True-Gate-Deity,—this Deity is the Deity of the August Gate. The next, the Deity Hand-Strength-Male, dwells in Sanagata. Now His Augustness the Heavenly-Beckoning-Ancestor-Lord (is the ancestor of the Nakatomi Chieftains), His Augustness Grand Jewel (is the ancestor of the Imibe Headmen), Her Augustness the Heavenly-Alarming-Female (is the ancestress of the Duchesses of Saru); Her Augustness I-shi-ko-ri-do-me (is the ancestress of the Mirror-Making Chieftains), His Augustness-Jewel-Ancestor (is the ancestor of the Jewel-Ancestor Chieftains).

So then [the Heaven-Shining-Great-August-Deity and the High-Integrating-Deity] commanded His Augustness Heaven's-Prince-Rice-ear-Ruddy-Plenty; and he, leaving the Heavenly Rock-Seat, pushing asunder the eight-fold heavenly spreading clouds, and dividing a road with a mighty road-dividing, set off floating shut up in the Floating Bridge of Heaven, and descended from Heaven onto the peak of Kuzhifuru which is Takachiho in Tsukushi. So His Heavenly Great Wondrous Augustness and His Augustness Heaven's-Round-Eyes, both taking on their backs the Heavenly rock-quivers, taking at their side the large mallet-headed swords, taking in their hands the Heavenly vegetable-wax-tree bow, and clasp-

ing under their arms the Heavenly true deer-arrows, stood in his august van in respectful attendance. So His Heavenly-Great-Wondrous-Augustness (is the ancestor of the Ohotomo Chieftains), His Augustness Heaven's-Round-Eyes (is the ancestor of the Kume Lords). Thereupon he said: "This place is opposite to the land of Kara. One comes straight across to the august Cape of Kasasa, and it is a land whereon the morning sun shines straight, a land which the evening

Votive Picture. (The teeth have become so strong that they can hold an anchor! "Missionary Herald" 1883.)

sun's sunlight illumines. So this place is an exceedingly good place." Having thus spoken, he made stout the temple-pillars on the nethermost rock-bottom, and made high the cross-beams to the Plain of High Heaven, and dwelt there.—"*Kojiki*," *pp. 108, 113.*

(2) **The Imperial Oath.**—We, the Successor to the prosperous Throne of Our Predecessors, do humbly and solemnly swear to the Imperial Founder of Our House and to Our other Imperial Ancestors that, in pursuance of a great policy coextensive with the Heavens, and with the Earth, We shall maintain and secure from decline the ancient form of government.

. . . . . .

That we have been so fortunate in Our reign, in keeping with the tendency of the times, as to accomplish this work, We owe to the glorious Spirits of the Imperial Founder of Our House and of Our other Imperial Ancestors.

We now reverently make Our prayer to Them and to Our Illustrious Father, and implore the help of Their Sacred Spirits, and make to Them solemn oath never at this time nor in the future to fail to be an example to Our subjects in the observance of the Laws hereby established.

May the Heavenly Spirits witness this Our solemn Oath.

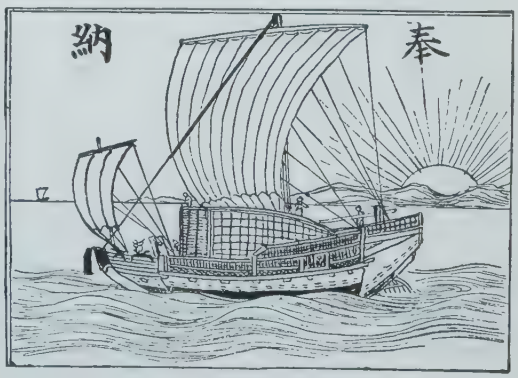
(3) **Walking the Fiery Bed.**—The original old priest once more led off. Taking post at the bed's northern end, he piously clapped his hands, muttered a few consecrated words, and then salting his soles by a rub on the mat, stepped boldly on to the burning bed and strode with dignified unconcern the whole length of it. He did this without the least symptom of discomfort or even of notice of his own act.

In their order the others followed, each crossing with as much indifference as if the bed were mother-earth. When all had gone over, all went over again.

It was now the turn of the laymen. The passing of the priests had been a pageant, dignified and slow; the procession of the common folk was its burlesque. The priests had seemed superior to the situation; their lay brethren often fell ludicrously below it. . . .

Indeed, the procession was as humorous as humanity. All sorts and conditions of men, women, and children went over first and last. All were gain to religion, for nothing showed more conspicuous than the buoyant power of faith. It was not the sole, but the self that trod there, stripped of social covering. In the heat of the moment the walkers forgot their fellow-men and walked alone with their god. Character came out vividly in the process, like hidden writing before the fire. Now a sturdy jinrikisha man, persuaded that the crossing would bring him fares, went over as a matter of business, and in his wake a small boy, unable to resist so divine a variety of tittle-ties on thin ice, followed for doubtless a very different reason. Then a family in the order of etiquette ventured successfully along in a line. Now a dear old grandam, bent by years to a question mark of life, hobbled bravely across notwithstanding; and now a fair little girl, straight and slim as an admiration point, performed the feat vicariously, but I doubt not as effectively, in the arms of one of the priests. A touch of the fine in all this that tended to film the eyes, and lend the scene a glamour which, if not strictly religious, was its very close of kin. . . .

To the coldly critical eye of science two things conduce to the performance of this feat. One is the toughness of the far eastern sole. The far Oriental inherits a much less sensitive nervous organization than is the birthright of a European, and his cuticle is further calloused to something not unlike leather by constant exposed use. This leaves the distance to be traversed between the natural sensitiveness and the induced insensitiveness considerably less than it would be with us. The intervening step is the result of exaltation.



Votive Picture. (The donor has made a safe voyage. "Missionary Herald," 1883.)

By first firmly believing that no pain will be felt and then inducing a state of ecstasy whose preoccupation the afferent sensation fails to pierce, no pain is perceived.—*P. Lowell*, "*Occult Japan*," *pp. 53-4, 55, 60.*

(4) **Kami.**—"The word *kami* is applied to all the *kami* of heaven and earth, . . . and also to birds, beasts, plants and trees, seas and mountains, and all other things whatsoever which possess powers of an extraordinary and eminent character, or deserve to be revered and dreaded."—*A. Hirata in* "*Trans. Asiatic Soc. of Japan*," *Appendix, Vol. III.*

23. ANCESTORS AND HEROES. THE CULT.

The absorption of Shintoism by Buddhism was completest in ancestor-worship, by reason of the superiority of Buddhism in doctrines about the future life. Thus the family ancestral tablets were deposited in Buddhist shrines and temples, whereas in China they were kept separate. Each district, however, has managed to retain an *Uji-gami*, or Family-god, and to him the new-born child is presented for adoption.

Hero-worship is maintained mostly in the *Ryobu* shrines. The chief case of this class is the popular *Tenjin Sama.*, "Heaven Spirit Lord," originally none other than the great minister and scholar, Michizane, whose death, 903 A.D., was followed by portents. Another case is *Hachiman San*, an apotheosis of the Emperor Ojin—300 A.D.—as God of War. The magnificent temples at Nikko—one of the sights of Japan—are devoted to the worship of Ieyasu, the Japanese Napoleon, and his grandson, Iyemitsu. Several distinguished persons, among them the scholar *Motoori*, have been apotheosized during the present reign. Until the revolution in 1868, two *living* persons were regularly treated as divine: the Emperor, still called *Tenshi Sama*, "Heaven-Son-Lord," descendant of Amaterasu, and the High Priest of Izumo Temple, being the seventy-sixth generation from *Okuninushi*, and until 1868 styled *Iki.-gami*, or "Living God."

Virgin Priestesess who Officiate in the Kagura.

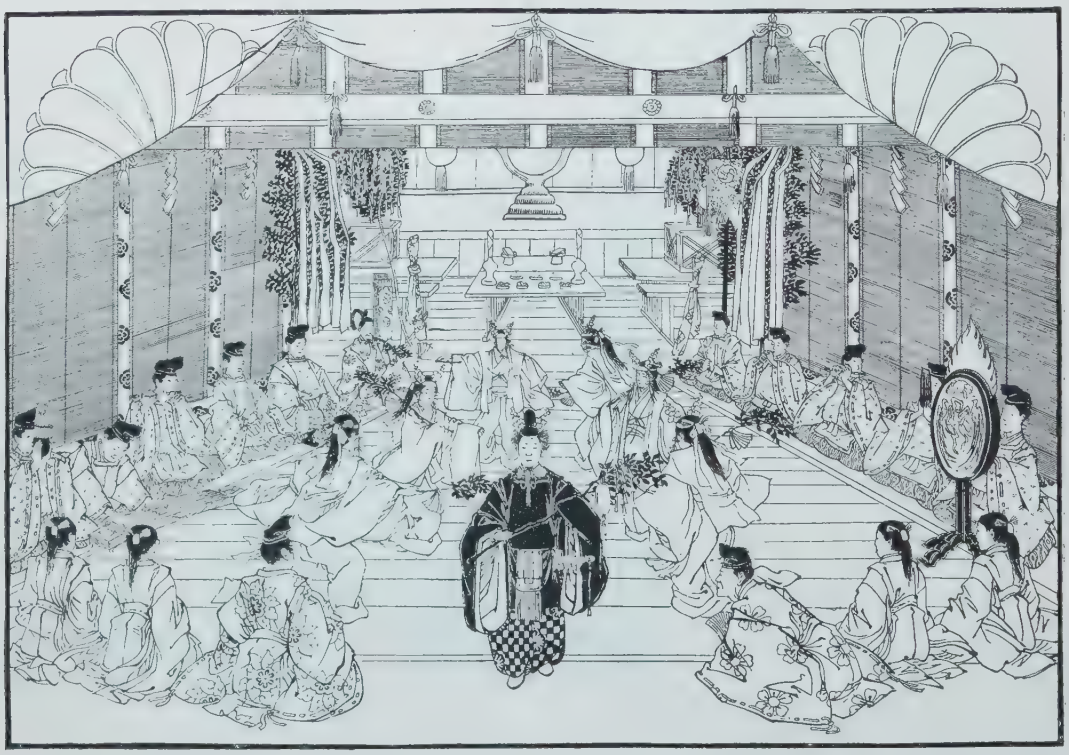
The *Yengishiki*, or Ceremonial Law, compiled 927 A.D., from much older sources, is a worthy companion to the *Kojiki*. It contains twenty-seven rituals, which consist, not of free petitions, but of statements of the *grounds* upon which the offerings—which are the essential thing—are made, namely, the reception of some natural good. (1) The famous *Obarai* affords a single exception to this quest for natural good. It enumerates various moral and ceremonial offenses, and states that when the priest shall request all the gods to hear, cut some branches and rushes into shreds for subsequent dispersion, and make certain offerings, to be later thrown away, the Gods in heaven and earth will listen, while the Gods of the Rapids, Sea, etc., will carry the offenses away. (2)

In a *Kaijo* "Purification Rite," prepared in 1874, but on ancient models, the applicant is measured with a rod, brushed with a branch of *sakaki*, and breathes on a straw manikin. These three articles are then tied up in a jar, which is thrown by the applicant into the nearest river. This ceremony, like the Obarai, is properly magical, though it may become symbolical so soon as the personal condition of repentance arises.

The chief rituals are those observed for the New Year, the praying for Harvest on February 4, that for deities connected with the Imperial Family on June 15, that for Firstfruits, September 15, that for Harvest, November 23, and the Obarai, on June 30 and December 31.

The *Kagura* is a popular occasional ceremony, a peace-offering of food, music, and posture-dancing made to any deity by the temple attendants at the request and expense of any worshiper.

The priests marry; their office is hereditary, but they may at any time abandon it, and they wear distinctive dress only when officiating. They make no personal



The Dance in the Kagura. (In the Rear Stands the Altar to Amaterasu; in the Front Sit the Beneficiaries of the Ceremony.)

pretensions to sanctity or authority. The shrines probably originated in ancestor-cult, and were later adapted to nature-cult, which was originally in the open. They preserve to this day many features of a barbarian hut. Besides several subsidary buildings, there is the main shrine, which contains two chambers. In the closed and dark rear one is preserved the "soul-substitute," a sword, mirror or other personal belonging, and in this chamber the deity is believed to reside, in token of which a pillow is often placed there.

23. ANCESTORS AND HEROES. THE CULT.

(1) **Harvest Ritual.**—He says: "Hear all of you, assembled kannushi and hafuri."

He says: "I declare in the presence of the sovran gods, whose praises by the WORD of the sovran's dear progenitors augustness and progenitrix, who divinely remain in the plain of high heaven, are fulfilled as heavenly temples and country temples. I fulfil your praises by *setting-up* the great OFFERINGS of the sovran GRANDCHILD'S augustness, *made* with the intention of deigning to begin the HARVEST in the second month of this year, as the morning sun rises in glory."

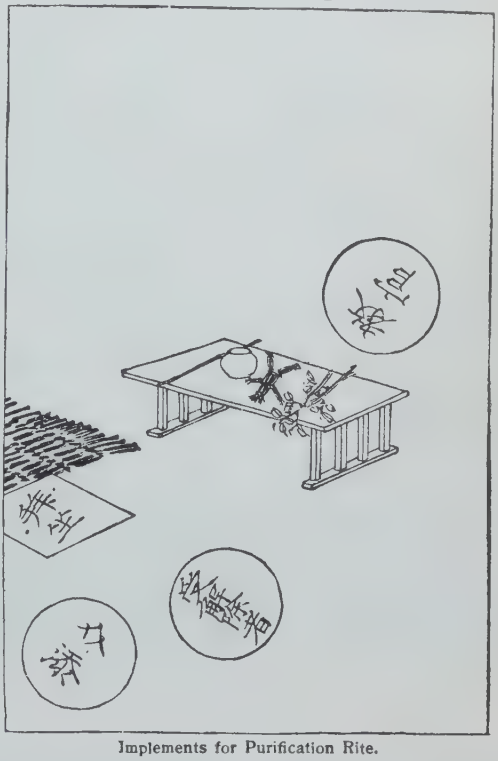
He says: "I declare in the presence of the sovran gods of the HARVEST. If the sovran gods will bestow in many-bundled ears and luxuriant ears the late-ripening harvest which they will bestow, the late-ripening harvest which will be produced by the dripping of foam from the arms and by drawing the mud together between the opposing thighs, then I will fulfil their praises by setting-up the first fruits in a thousand ears and many hundred ears, raising high the beer-jars, filling and ranging-in-rows the bellies of the beer-jars, *I will present them* [*i.e.*, *the first-fruits*,] in juice and in ear. As to things which grow in the great-field-plain—sweet herbs and bitter herbs; as to things which dwell in the blue-sea-plain—things wide of fin and things narrow of fin, down to the weeds of the offing and weeds of the shore; and as to CLOTHES—with bright cloth, glittering cloth, soft cloth and coarse cloth will I fulfil praises.

And having furnished a white horse, a white boar and a white cock, and the various kind of things in the presence of the sovran god of the HARVEST, I fulfill his praises *by setting up* the great OFFERINGS of the sovran GRANDCHILD'S augustness."

He says: "Parting the words, I declare in the presence of the From-heaven-shining-great-DEITY who sits in Ise. Because the sovran great DEITY bestows *on him* the countries of the four quarters over which her glance extends, *as far as* the limit where heaven stands-up like a wall, *as far as* the bounds where the blue clouds lie flat, *as far as* the bounds where the white clouds lie away fallen; the blue-sea plain *as far as* the limit whither come the prows of the ships without letting their poles or paddles be dry, the ships which continuously crowd on the great-sea-plain: the road which *men* go by land, *as far as* the limit whither come the horses' hoofs, with the baggage-cords tied tightly, treading the uneven rocks and tree-roots and standing-up continuously in a long path without a break: *making* the narrow countries wide and the hilly countries plane, and as it were drawing together the distant countries by throwing many tons of ropes over them, *because she does all this*, he will pile-up the first-fruits like a range of hills in the great presence of the sovran great DEITY, and will tranquilly take to himself the remainder."—"*Transactions of the Asiatic Society of Japan*," *Vol. VII., Part II, pp. 109-111.*

(2) **The Obarai, or Great Purification.** — Amongst the various sorts of offenses which may be committed in ignorance or out of negligence by heaven's increasing population, which shall come into living in the country which the Sovereign Grandchild's augustness, hiding in the fresh Residence, built by stoutly planting the House-pillars on the bottommost rocks, and exalting the cross-beams to the plain of high heaven, as his Shade from the heavens, and Shade from the sun, shall tranquilly rule as a peaceful country, namely, the country of great Yamtato, where the sun is seen on high, which he fixed upon as a peaceful country, as the center of the countries of the four quarters thus bestowed upon him—breaking the ridges, filling up watercourses, opening sluices, double sowing, planting stakes, flaying alive, flaying backwards, and dunging, . . . cutting live flesh, cutting dead flesh, leprosy, proud flesh, the offense committed with one's own mother, the offense committed with one's own child; . . . the offense committed with beasts, calamities of crawling worms, calamities of a god on high (= lightning), the offenses of killing beasts and using incantations, may be disclosed. (The high priest then arranges the sacrifices, and, turning round to the assembled company, waves before them a sort of broom made of grass, to symbolize the sweeping away of their offenses. . . . He then recites a ritual inviting all the gods to listen to what follows.) When he has thus repeated it (the ritual), the heavenly gods will push upon heaven's eternal gates, and clearing a path with might through the manifold clouds of heaven will hear; and the country gods, ascending to the tops of the high mountains, and to the tops of the hills, and tearing asunder the mists of the high mountains and the mists of the low hills, will hear.

And when they have thus heard, the Maiden-of-Descent-into-the Current, who dwells in the current of the swift stream which boils down the ravines from the tops of the high mountains, and the tops of the low hills, shall carry out to the great sea-plain the offenses which are cleared away and purified, so that there be no remaining offense; like as Shinato's wind blows apart the manifold clouds of heaven, as the morning winds and the evening wind blow away the morning mist and the evening mist, as the great ships which lie on the shore of the great port, loosen their prows and loosen their sterns to push out into the



Implements for Purification Rite.

great sea-plain, as the trunks of the forest trees, far and near, are cleared away by the sharp sickle, the sickle forged with fire; so that there cease to be any offense called an offense in the court of the Sovran Grandchild's Augustness to begin with, and in the countries of the four quarters of the region under heaven.

And when she thus carries them out and away, the deity called the Maiden-of-the-Swift-Cleansing, who dwells in the multitudinous meetings of the sea-waters, the multitudinous currents of rough sea-waters shall gulp them down.

And when she has thus gulped them down, the Lord-of-the-Breath-Blowing Place, who dwells in the Breath-Blowing-Place, shall utterly blow them away with his breath to the Root Country, the Bottom Country.

And when they have thus been got rid of, there shall from this day onwards be no offense which is called offense, with regard to the men of the offices which serve in the court of the Sovran, nor in the four quarters of the region under heaven.

Then the high priest says: "Hear all of you how . . . he deigns to sweep away and purify with the general purification, as the evening sun goes down on the last day of the watery moon of this year.

"O diviners of the four countries, take (the sacrifices) away out to the river-highway, and sweep them away."—*E. Satow, in "Westminster Review" for July, 1878.*

Pilgrims Bound for Mount Fuji. (The straw mats will protect from rain. The fans bear the names of famous hotels.)

24. THE CULT (CONTINUED).

The Japanese have never been enslaved by any notions analogous to the Chinese *fang-shui*, here, as in other respects, preserved by their fine sense from absurd extremes. Yet magic runs a fair course here; protective amulets are common on walls and persons; and foes were injured by torture of their effigies. Rice, salt, the *gohei*, and the *sakaki* are the common purifiers. Spells were in use, and rituals had to be repeated without faults.

Divination also was common. The primitive way was by observing the cracks on a deer's shoulder blade after roasting. Or, after sacrifice to the Road-god, one might draw an omen from the conversation of a passer by. Both are now obsolete, but divination through a medium in trance-possession is quite common. The medium trains himself by solitude, bathing, and fasting, and usually forms the center of a club. At a *seance*, after prolonged chanting by a company of eight, the medium takes a *gohei* between his hands, and is soon seized with a quiver, then with a convulsive throe, and finally subsides into a continuous quiver, with his eyeballs rolled up. In this state he will answer any questions put by an assistant, as if he were some god or other. Normal consciousness is restored by giving water to drink, and rubbing the arms and body. This possession trance differs from the western hypnotic-trance only in the expectation with which it is entered, viz., that a god will possess him. The abnormal nervous conditions are alike. (1)

All Japanese funerals, even those of Shinto priests, have for centuries been conducted according to Buddhist rites. The Shinto funeral, as revived since 1868,

includes induction of the soul into a tiny shrine to be kept on the "god-shelf;" the worship of the soul now become a *kami;* and the burial of the corpse. Anciently the corpse was buried, after much mourning, with food, implements, horses, and retainers, both alive. Increasing humanity secured the substitution for these last two of their life-size effigies in clay, specimens of which are still preserved in Tokyo and the British Museum.

Every Japanese visits at least once one of the great shrines of his land, so that an untraveled Japanese is rarely met. These pilgrimages are made in parties on foot, and form occasions of great recreation as the beautiful country is leisurely traversed, and of pleasure-taking, for the great temple-towns are thronged with theaters, shows, and brothels. (2)

Shintoism uses no idols. The deity is represented in the opened ante-chamber of a temple, by a *gohei*, "august offering," a wooden wand suspending from its top a sheet of white paper cut into strips. Originally an offering of cloth, it became a sign of consecration, *haraibei*, or a symbol, and later a seat of deity, a *shintai*, "god's body," whenever a deity is caused to descend into it, *kami-oroshi*, by the invocation preceding a ceremony.

Every house, except those occupied by members of two exclusive Buddhist sects, is provided with a *kami-dana*, "god-shelf," which supports several tiny wooden shrines, one of which may contain paper amulets from some famous temple, particularly that of Amaterasu in Ise Province, another a *gohei*, and a third little images of *Daikoku* and *Ebisu*. Offerings of food, wine, and sakaki are made on the second, fifteenth, and twenty-eighth day of each month, and a lamp is lit every evening.

The ethics of Shintoism are as characteristic of barbarism as its other traits. The infrequent preaching of the priest always appeals to the examples of the gods. For positive rules he refers to the commands of the Mikado, who, it must be remembered, rules by divine right; and where these fail, to the dictates of the heart. (3) The imported Confucianism was modified so that the duty of retainer to feudal lord took precedence of all others, even of filial piety.

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24. THE CULT (CONTINUED).

(1) **A Seance of Trance-Possession.**—After the purification of the place, the next duty of the officiators is the purification of their persons. For this purpose they all go out to the well or to the bathroom to bathe, and return clad in the Ontaké pilgrim dress, a single white garment stamped with the names of the Ontaké gods, with the name of the mountain itself, and with the sign of their *kō* or pilgrim club. For, as we shall see more particularly later, all Ryōbu adepts, whether priests or laymen, are enrolled in some Ontaké pilgrim club. This solitary garment is bound about the waist by a white girdle.

In its full complement the company consists of eight persons. There is, first, the man whom the god is to possess. He is called the *nakaza*, or seat-in-the-midst. Equal to him in consideration is the man who presides over the function and who is to talk with deity, the exorcist, so to speak, called the *maeza*, or seat-in-front. Next in religious rank is the *wakiza*, or side-seat. He is one of the *shiten*, or four heavens, specialized as the *tōhō*, or eastern side, the *hoppō*, or northern side, the *nambō*, or southern side, and the *saihō*, or western side. Their duty is to ward off evil influences from the four quarters. In addition to these six there is a deputy *maeza* and a sort of clerk of court.

Severally clapping their hands, the performers now enter upon the ceremony proper. This consists of two parts: a general purification service, separated by a pause and a rearrangement from the communion service itself. The one is an essential preface to the other.

When the last man is fairly launched upon the general incantation, the *maeza* starts one of the purification prayers (*harai*), into which the others instantly fall. The prayer chosen to begin with is usually the *misogi no harai*. It is a chant chiefly in monotone, only occasionally lapsing for a note into the octave or the fifth. Every now and then a chanter sinks into a guttural grunt as if mentally fatigued, very suggestive of a mechanical dulling of the mind.

The *harai* over, or rather bridged by some of the company, the *maeza* starts another, the rest take it in swing, and the eight are off again together. In this manner prayer after prayer is intoned, and *uta* or songs chanted in like cadence between. Shakings of the *shakujō*, a small crosier with metal rings, emphasize the rhythm, and the pilgrim bells rung at intervals point the swift processional chorus of the whole.

. . . Then the *gohei*-wand is brought down from the shrine and stood up in the midst.

The men take their seats for the descent of the god. Up to this time they squat on their heels in the usual Japanese fashion; from now on they sit with folded legs, which some say is the exalted seat of old Japan, and others ascribe to Buddhist influence. The *maeza* seats himself first, opposite and facing the shrine, folds his legs in front of him, and, drawing his dress over them, ties it to-

gether from the sides and then brings the farther end up and ties it to his girdle. This is the usual Japanese mode of tying up a bundle. The others do the same, the *shiten* seating themselves at the four corners, and the deputy *maeza* and clerk by the side of the *maeza*. The *nakaza* is as yet unseated, officially speaking.

All face the *gohei* and go through a further short incantation. Then the *wakiza* reverently removes the *gohei*-wand and holds it while the *nakaza* seats himself where it was, facing from the

Ancestral Shrine with Offerings.

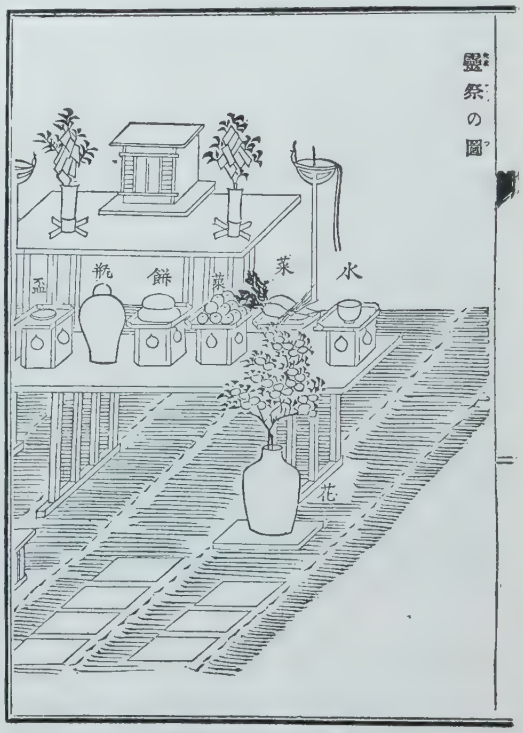
shrine, tucks himself in as the others did, and closes his eyes. After some private finger-twistings and prayer on the part of the *nakaza* and the *maeza*, the *nakaza* brings his hands together in front of him and the *maeza*, taking the *gohei*-wand from the *wakiza*, places it between them. Then all the others join in the chant, and watch for the advent of the god.

For a few minutes, the time varying with the particular *nakaza*, the man remains perfectly motionless. Then suddenly the wand begins to quiver; the quiver gains till all at once the man is seized with a convulsive throe—the throe, as we say in truth, of one possessed. In some trances the eyes then open, the eyeballs being rolled up half out of sight; in others the eyes remain shut. Then the throe subsides again to a permanent quiver, the eyes, if open, fixed in the trance look. The man has now become the god.

The *maeza*, bowed down, then reverently asks the name of the god, and the god answers; after which the *maeza* prefers his petition, to which the god makes reply. When he has finished asking what he will and the god has finished replying, the *nakaza* falls forward on his face.

The *maeza* concludes with a prayer; then striking the *nakaza* on the back, with or without the ceremony of previously writing a cabalistic character (a Sanskrit one) there, the *maeza* wakes him up. One of the others gives the man water from a cup, and when he has been able to swallow it, the rest set to and rub his arms and body out of their cataleptic contraction. For at first it is practically impossible to take the wand from his unnatural grasp.

From the moment he claps his hands each begins upon a chain of finger-charms, of the effective



Ancestral Shrine with Offerings.

uncouthness of which it is difficult to convey any idea in words. Their uncanny character is distinctly the most impressive thing in the function. They are called *inmusubi*, or seal-bindings, which describes their intent, and incidentally their appearance. In form it is playing holy cat's-cradle with one's hands, but in feeling it is the most intense action imaginable. The fingers are tied into impossible knots with a vehemence which is almost maniacal; and the tying is timed to consecrated formulæ that, in consequence of the performer's exaltation, take on much of the emotion of a curse.

The several twists typify all manner of acts. The position of the fingers in one symbolizes a well, raising which above the head and then upsetting it souses one with holy water. Another represents a very realistic pull, which constrains a good spirit to enter the performer. A third compels evil spirits to avaunt; and so forth and so on. There is quite an esoteric library on the subject, and so thoroughly defined is the system that the several finger-joints bear special names.

The seal-bindings are themselves sealed by a yet simpler digital device wrought with one hand, and called cutting the *kūji*, or the nine characters. It

consists in drawing in the air an imaginary five-barred gate, made of five horizontal bars and four vertical posts. This gate is to keep out the evil spirits. The reason there are nine strokes and not ten, which is the far-eastern dozen, is due to the far-eastern practice of always providing an enemy with a possible way of escape. If the Japanese devils could not thus run away it is said they would become dangerous. For, as a far-eastern proverb hath it:

'The cornered rat
Will bite the cat.'

—*P. Lowell*, "*Occult Japan*," *pp. 129-132, 133-5, 136-7.*

The Subjective Side of Trance Possession.—We now come to the subjective side of the trance, the first point being the getting into it; the cause, that is, as distinguished from its occasion. Entrance is effected, in fact, in the simplest possible manner. It consists in shutting the eyes and thinking of nothing. From the moment the *nakaza* takes the *gohei*-wand into his hands, at which time it will be remembered he closes his eyes, he makes his mind as much of a blank as he can. . . .

He entered the holy ring as usual and remembers hearing the others repeating the prayers fainter and yet more faint, like singers departing into the distance, and then he was aware of being rudely and irrelevantly shaken by the rest. They were bringing him to. Possession had been like the unconscious dropping off to sleep; coming to himself again like waking in the morning, only that he felt dull and tired. He was told by the company that he had nodded, brandished the wand, and become perfectly rigid. . . .

All agree in the sense of oppression which is their last bit of consciousness before going off and their first on coming to. It is for this the *maeza* slaps the *nakaza* repeatedly on the back at and after the moment of waking. . . .

Possession begins, they say, at the *gohei*. The hands that hold it are the first parts of the man to be possessed. In the incipient cases they are all that are visibly affected. As the control deepens the cataleptic condition creeps on, like paralysis, till it involves all of the body not actually in use by the god.

Possession ends much as it begins. The subject's arms and hands are the last part of him to lose their induced catalepsy. After the man is well waked and to all intents and purposes himself again, it is difficult to take the wand away from him. Only after being rubbed and kneaded will the fingers let go their hold.

In the trance itself the anæsthesia is usually marked. I have repeatedly stuck pins into the entranced at favorably sensitive spots without the god's being aware of the pricks.—*P. Lowell*, "*Occult Japan*," *pp. 174-180.*

(2) **Pilgrimages.**—The third peculiarity about these pilgrimages consists in their being probably the most unreligious in the world. Speaking profanely, they are peripatetic picnic parties, faintly flavored with piety; just a sufficient suspicion of it to render them acceptable to the easy-going gods. For a more mundanely merry company than one of these same pilgrim bands it would be hard to meet, and to put up at an inn in their neighborhood is to seem bidden to a ball. They are far more the "jolly compagnie" of "fayerie" Chaucer tells us of than the joyless "lymytours" that displaced it.

The Japanese go upon pilgrimages because they thoroughly enjoy themselves in the process, the piety incident to the act simply relieving them from compunction at having so good a time. Sociability is the keynote of the affair from start to finish.—*Ibid*, *pp. 198-9.*

The brothels mentioned in the lesson are *not* examples of sacred prostitution, but simply go where men do congregate, in the absence of any proscription to the contrary. Shintoism is here as yet *un*moral.

(3) **Ethics.**—The foundations upon which the Ancient Learning is based are the writings in which the Imperial Court has recorded the facts of antiquity. Most people are wont to suppose that the only way to attain to a knowledge of right conduct is to read books full of precepts, but they labor under a mistake. Precept is far inferior to example, for it only arises in the absence of example, while it is unnecessary when example exists. (As Laotzŭ says, "When the Great Way decayed, Humanity and Righteousness arose.") In order to spur on a warrior to valiant deeds, rather than show him a book which says, "When you go to battle strive to be first, do not lag behind others," show him a book in which are written the facts about ancient heroes who led the way, fought bravely and achieved renown. The facts will sink deeply into his heart, and he will say to himself, "When the occasion arises, I will distinguish myself like such an one of antiquity," but the mere exhortation will scarcely stir his emotions,—*A. Hirata* (*Cf. close of Lesson 20*), *in* "*Transactions of the Asiatic Society of Japan*," *Vol. III. Appendix, p. 40.*

The "Holy Men" of China were merely successful rebels. The Mikado is the sovereign appointed by the pair of deites, Izanagi and Izanami, who created this country. The Sun-goddess never said, "Disobey the Mikado if he be bad," and therefore, whether he be good or bad, no one attempts to deprive him of his authority. He is the immovable ruler who must endure to the end of time, as long as the sun and moon continue to shine. In ancient language the Mikado was called a god, and that is his real character. Duty therefore consists in obeying him implicitly, without questioning his acts.

Human beings, having been produced by the spirit of the two Creative Deities, are naturally endowed with the knowledge of what they ought to do and what they ought to refrain from. It is unnecessary for them to trouble their heads with systems of morality. If a system of morals were necessary, men would be inferior to animals, all of whom are endowed with the knowledge of what they ought to do, only in an inferior degree to men. If what the Chinese call Benevolence, Righteousness, Propriety, Retiringness, Filial Piety, Brotherly Love, Fidelity and Truth really constituted the duty of man, they would be so recognized and practiced without any teaching; but as they were invented by the so-called "Holy Men" as instruments for ruling a viciously-inclined population, it became necessary to insist on more than the actual duty of man. Consequently, although plenty of men profess these doctrines, the number of those who practice them is very small. Violations of this teaching were attributed to human lusts. As human lusts are a part of man's nature, they must be a part of the harmony of the universe, and cannot be wrong according to the Chinese theory.—*N. Motoori* (*Cf. close of Lesson 20*), *in* "*Transactions of the Asiatic Society of Japan*," *Vol. III. Appendix, pp. 24-5.*

FOURTH WEEKLY REVIEW.

19. **SHINTOIST CEREMONIES.**—Clan-god, Marriage, Funeral, Tera, Miya, Worship, Festival.
20. **SHINTOISM IN ITS DOCTRINE.**—Kojiki—its date and traits. Origins in folklore and philosophy (*a la* Yasumaro). Monotheism.
21. **SHINTOISM (CONTINUED).**—Amaterasu, Susano, Okuninushi, Sukuna-Hiko.
22. **SHINTOISM (CONTINUED).**—Ninigi, Heaven and Korea, Divine right, Okuninushi, Inari, Fire Cult, Kami, Misfortunes.
23. **ANCESTORS AND HEROES. THE CULT.**—Ancestors, Heroes, Living gods, Ritual, Obarai, Kaijo, Ka gura, Priest, Shrine.
24. **THE CULT (CONTINUED).**—Magic, Trance-possession, Funerals, Pilgrimage, Gohei, Kamidana, Ethics.

QUESTIONS.

19. *Describe the birth ceremony. Is the marriage ceremony religious or social? Describe the funeral. On what subsequent days and years is the deceased celebrated? Contrast the miya with the tera. Describe the act of worship. Describe a festival.*

20. *What does the Kojiki contain? What value has it? Of what is it typical? What is its theory of origins? What method is there in this apparent madness? (Analogy.) How did Yasumaro supplement this crude lore? Discuss the monotheistic theory.*

21. *Prove Amaterasu a sun-deity. Specify the traits common to Susano and the rain-storm. (The analogy is much closer to one familiar with the "tsuyu" or "rainy season" of Japan. It depends on the southwest trade wind or monsoon.) Specify the traits common to Okuninushi and the moon. (Moreover, Okuninushi displaced Tsuki-Yomi-no-Kami of Lesson 20 whose name shows him to be the moon-god of the Kynshu clan.) To what class of gods did Sukuna-Hiko belong?*

22. *How is the nature-worship of Amaterasu connected with the ancestor-worship of the Imperial family? How is divine right to rule affected? Who was Jimmu Tenno? Prove the identity of Heaven and Korea. Why did Okuninushi assume rule over the invisible? How common is the cult of Inari San? What does kami mean, and how do we translate it? Whence comes evil?*

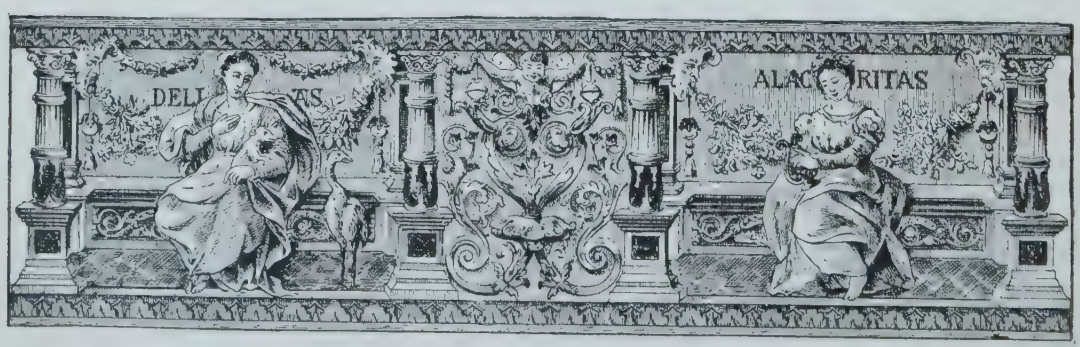
23. *What has become of the ancestor cult? Name three ancient hero-gods. What living persons were considered divine? What is the nature of the rituals? Describe the Obarai. Describe the Kaijo. Describe the Kagura. Describe the priest. Describe the shrine.*

24. *Instance some magical practices. Describe trance-possession. What was the occasion of human sacrifices? Where does the soul abide? Characterize the pilgrimage. What are the two uses of the gohei? How is the kami-dana used? When are offerings made it? What are the ethics of Shintoism?*

SUBJECTS FOR SPECIAL STUDY.

1. *With the prominence and picturesqueness of ceremony here, contrast the entire absence of ceremony among the Quakers.*
2. *This sexual theory of origins is as natural and striking as it is insufficient. How has it been improved up to our day? Can we entirely escape anthropomorphism?*
3. *Relate the nature myths contained in Notes 1, 2, and 4 to a child, and mark the interest and satisfaction manifested. The child stands at the barbarian culture grade.*
4. *Compare and contrast these views of Heaven and the State with your own view.*
5. *Compare the Kaijo with the Judaic rite of the scapegoat.*
6. *Compare this possession-trance with the Western hypnotic trance. (This is done very well in P. Lowell's "Occult Japan."*

(NOTE.—The cuts on pages 118 and 173 have been reproduced from "A Cycle of Cathay," Copyright 1896, by courtesy of the publishers, Fleming H. Revell & Co.)



GAZETTEER AND GLOSSARY.

KEY TO PRONUNCIATION.

a as in fat.	i as in pin.	ū as in tube.
ā as in fate.	ī as in pine.	ü Place the lips for oo, but say ee.
ä as in father.	o as in not.	oi as in joint.
a when obscure.	ō as in note.	ou as in proud.
e as in met.	ö as in move.	g as in get.
ē as in mete.	u as in tub.	n̈ French nasal n.

N. B.—Great diversity appears among writers as to both the English letters used to represent Chinese sounds and the way of combining these, whether with hyphens or not. Letters and marks will be reduced to a minimum in this list.

Akka (äk′ka).—Finnic goddess.
Ama-inu (ä′mä-ē′nö).—"Heaven-dog."
Amaterasu-O-Mi-Kami (ä′mä-tä-rä′sö-ō-mē-kä′mē).—Shintoist sun goddess.
Bai Ilgen (bī-il′gen).—Tartar God.
Chau (chou).—Chinese dynasty.
Chiang-hsi (chyäng-hsē).—Chinese province.
Chi Hwang-ti (chē-hwäng′tē).—Chinese Emperor.
Chun Chu (chön-chö).—Chinese annals.
Chwangtse (chwäng′tz).—Disciple of Laotze.
Daikoku (dī′kōkö).—Shintoist god.
Ebisu (ā′bē-sö).—Shintoist god.
Erlik (ār′lik).—Tartar Satan.
Fang-shui (fung′shö′ē).—Chinese geomancy.
Gen Yoshioka (gen yo′she-ō′kä).—Writer of Lesson 19.
Gohei (gō-hā′ē).—Shintoist symbol.
Hachiman San (hä′chē-män′ sän).—Shintoist god.
Haitu (hī′tö).—Earth.
Haraibei (hä-rī-bā′e).—"Purifying gift."
Hiisi (hē′ē-sē).—Finnic Satan.
Hsiao King (hseou′ king).—Chinese Book of Filial Piety."
Hwang-tien Shang-ti (hwäng′tē′en shäng′tē).—Chinese Supreme Deity.
Iki Gami (ē′kē-gä′mē).—Shintoist "living god."
Imibe (ē′mē-bā).—Japanese priestly clan.
Inari (ē-nä′rē).—Shintoist goddess.
Izanagi (e′zä-nä′-gē).—Shintoist god.
Izanami (ē′zä-nä′mē).—Shintoist goddess.
Iyemitsu (ē′yā-me′tsö).—Japanese Shogun.
Iyeyasu (e′yā-yä′sö).—Japanese Shogun.
Jimmu Tenno (jim′mö-ten′nō).—First Japanese "earthly emperor."
Kagura (kä′gö-rä).—Shintoist rite.
Kaijo (kī′jō).—Shintoist ritual.
Kalevala (kä′lā-vä′la).—Finnic epic.
Kami (kä′mē).—Shintoist gods.
Kami-dana (kä′mē-dä′nä).—Shelf for the gods in Shintoism.
Kane (kä′nā).—Tartar gods.
Kara (kä′rä).—Korea.
Kojiki (kō′jē-kē).—Shintoist scripture.
Koma-inu (ko′mä-ē′nö).—"Korean dog."
Kongtze (kong′tz).—Chinese sage.
Koto-Shiro-Nushi (kō′tō-shē′rō-nö′shē).—Shintoist god.
Kudai (kö-dī′).—A class of Tartar gods.
Kwan-ti (kwän-tē).—Taoist god.
Laotze (lou′tz).—Chinese mystic.
Li Chi (lē-chē).—Chinese classic.
Lung-hu (lung-hö).—Chinese mountain.
Matsuyama (mä′tsö-yä′mä).—Japanese pastor.
Michizane (me′chē-zä′nā).—Japanese scholar.
Miya (mē′yä).—Shintoist shrine.
Nakatomi (nä′kä-tō′mē). — Japanese priestly clan.
Ninigi-no-Mikoto (nē-nē′gē-nō mē-kō′to). — Japanese legendary chieftain.
Obarai (ō′bä-rī′).—Shintoist ritual.
Okuninushi (ō-kö′nē-nö′shē).—Shintoist god.
Ryobu)ryō′bö).—Shintoist sect.
Sakaki (sä-kä′kē).—Sacred tree.
San Ching (sän-ching).—Taoist idols.
Saruta-Hiko (sä′rö-tā hē′kō).—Shintoist god.
Shang-ti (shäng′tē).—"Supreme ruler."
Shi King (shē′king).—Chinese classic.
Shibata (shē bä-tä).—Shintoist priest.
Shintai (shin′tī).—"God's body."
Shu (shö).—Chinese books of second rank.
Shu King (shö′king).—Chinese classic.
Sukuna-Hiko (sö′kö-nä-hē′kō.—Shintoist god.
Susano (sö′sä-nō′).—Shintoist god.
Takama ga hara (tä-kä′mä-gä-hä′rä). Heaven, according to Shintoism.
Take-Haya-Susano-no-Mikoto (tä′kā-hä′yä-sö′sä′nō′-nō-Mē-kō′tō).—Rain-storm God.
Tao (tou).—The Absolute of Laotze.
Tao Te Ching (tou′tā ching′).—Book written by Laotze.
Tengere Kaira Kan (ten′gā-re kī′rä kän).—Tartar god.
Tenjin Sama (ten′jin sä′mä).—Shintoist god.
Tenshi Sama (ten′shē-sä′mä).—Title of the Japanese emperor.
Tera (tā′rä).—Buddhist temple.
Ti (tē).—"Ruler."
Tien (tē′en).—"Heaven."
Toyo-Uke-Bime (tō′yō-ö′kā-bē′mā).—Shintoist goddess.
Tsai-shin (tsī-shin).—Taoist god.
Tsuki-Yomi-no-Kami (tsö′kē-yō′mē-nō-kä′-mē).—Shintoist Moon-god.
Ujigami (ö′jē-gä′mē).—Japanese god.
Ukko (ök′kō).—Finnic god.
Wan-chang (wän-chäng).—Taoist god.
Yengishiki (yen′-gē-shē′kē).—Shintoist Book of Rites.
Yi King (yē′king).—Chinese classic.
Yu Hwang Shang Ti (yö′hwäng-shäng′tē).—Taoist deity.
Yung Kwai (yöng kwī).—Writer of Lessons 1-3.

SIDE LIGHTS.

History of Religion in Japan.—The Chinese and Japanese should be far more carefully and widely distinguished from each other than is commonly done, for they vary as widely as two peoples belonging to the same race well can. In Lesson 7 it was shown that the Chinese stock came from Western Asia, settled about the northern bend of the Yellow river, and only slowly subdued and absorbed the surrounding tribes. It may have been owing to the pressure consequent on this expansion that two related tribes in the remote Korea immigrated to Japan, one landing in Kyushu, its most southern island, probably about the second century B.C., and the other in the province of Izumo, on the western coast of the main island, several centuries earlier. The island of Tsushima, or 'Port Island," formed the convenient half-way house on this voyage. Both the Kyushu and Izumo tribes found the Ainus in possession of the land, but their influence was almost nil, either upon the physical or mental traits of the Japanese. They were savages, using only stone implements and weapons, and therefore easily exterminated by the steel-weaponed invaders, who deified and still remember by name several of their invincible swords. In the rare cases where the barbarian invaders consorted with these savage aborigines, their racial difference—for the Ainus are not Mongolians, but, among other differences, the hairiest people in the world—precluded survival of their descendants beyond the third generation. These Ainus, now limited to about fifteen thousand in the northern Yezo and Kuriles, are rapidly dying out, as unable to bear modern peace as they were ancient warfare.

The Kyushu tribe expanded chiefly northwards, where it met, subdued, and coalesced with the related Izumo tribe. This union was effected by a chief since known as Jimmu Tenno, about the first century B C. His imperial line has now for two milleniums occupied the Japanese throne, and is therefore incomparably the oldest ruling family in the world, though China is the oldest nation. Its divine descent and right to rule have under no circumstances ever been called in question.

From about the third century A.D. Chinese culture slowly filtered into Japan, and in the sixth and seventh centuries after the advent of Buddhism, about 550 A.D., burst in like a flood. This advent of Buddhism begins the second period of Shinto, as the native religion was now called to distinguish it from the missionary faith. This period proved to be one of complete arrest of development, and of absorption by Buddhism, except in the provinces of Ise and Izumo, respectively cult-centers of the Kyushu and Izumo tribes. The Buddhist priests made slow progress until they identified the Shinto deities as *avataras* of ancient Buddhas, which enabled them to assume control of most of the shrines and modify the cult of Shinto into a sect called Ryobu Shinto, while the various Buddhist sects grew mightily with the growth of the people.

As the advent of Buddhism determined the second period of Shinto, so did the revival of Confucianism in Japan during the seventeenth century determine its third period which was one of resuscitation. This historical, nationalistic and anti-Buddhistic Confucianism inspired the Japanese *literati* to investigate their own past, whence began a politico-religious movement which issued in 1868 in the disestablishment of Buddhism in favor of Shintoism, the overthrow of the Shogunate, that since the twelfth century had exercised imperial power, and the opening of Japan to foreign intercourse. The literary leaders in this great movement were the scholars Mabuchi (1697-1769), Motoori (1730-1801), and Hirata (1776-1843). Since this "revival of pure Shinto," in 1868, Buddhism has slowly reasserted itself, though never to state patronage, while Shinto has shrunk in importance, and Confucianism has simply vanished at sight of Western science, politics and law. Meantime, by the Constitution promulgated in 1890, a religious liberty is granted every Japanese, which had been practically conceded for more than a decade.

The foregoing sketch shows how far the religious compound is found in Japan. Here, of course, Shintoism replaces Taoism. Buddhism had a dominant influence in Japan for an entire millenium, which it never enjoyed in China; Confucianism was only secondary, and Shintoism came last in influence during historic times.

Besides the Ryobu sect noticed above, several others have arisen at various periods under the influence of Buddhist, Confucian or Christian doctrines. The most interesting of these sects are the Zhikko, the Kurozumi and the Tenri. The first and second can be well appreciated from the selections given below. The third, which forms at the same time the most recent and popular, has so little literature and is so shifting in its beliefs, that nothing more need be stated here than that its success—like that of the Kurozumi—has arisen chiefly from the promise of bodily healing it afforded.

The Kurozumi Sect.—Kurozumi Sakyō was born in 1780 in the province of Bizen, which is on the largest of the islands of Japan. From his early years he was remarkable for piety and filial affection. While still a child he firmly resolved that, for the sake of the joy it would give his parent, he would strive to gain the praise and esteem of men. When about twenty years old, there arose in his mind this thought: "He who steadfastly refrains from acts which in his heart he knows to be evil will become a *kami*." From that time he exercised the greatest circumspection concerning his conduct, carefully avoiding all known wrong. In the autumn of 1812 he lost both of his parents, there being an interval of only seven days between their deaths. This affliction caused so much grief that he himself became ill. His disease developed into consumption, and in the spring of 1814 it seemed to all that he had not much longer to live. It was while awaiting the death which he supposed to be inevitable that he made this vow: "When I die and become a *kami*, I will devote myself to the work of healing the diseases of mankind." As a preparation for his departure, he worshipped first the sun, then the celestial and

terrestrial *kami*, also his ancestors, and especially his parents, to whom he returned thanks for the many favors which during their lives they had heaped upon him. Having done this, he calmly awaited the approach of death. Now, however, a new thought entered his mind: "By grieving over the loss of my parents I have inflicted injury upon my own soul, and have become filled with the negative, gloomy spirit (*in-ki*). This is the cause of my poor health. If, now, my soul can only imbibe the positive, cheerful spirit (*yō-ki*) the disease will of itself disappear. True filial piety should lead me to incessant care for the nourishing of my own soul." From that time he commenced the practice of considering everything he saw or heard as a blessing bestowed by Heaven, and as such to be received with gratitude. When in this way he applied himself earnestly to the nourishment of his soul, he began to recover his health. Here was the great crisis in the history of Kurozumi, and hence it is frequently referred to in books and sermons.

For a better understanding of the thought which exerted so great an influence upon Kurozumi, and through him upon others, it is necessary that something should be said concerning the words "*yō-ki*" and "*in-ki*." The syllable "*ki*" may perhaps be best translated "spirit," always bearing in mind the original meaning of that word. As found in the Kurozumi books, it seems to correspond very closely with the Greek word πνεῦμα. "*Yō*" is in Chinese philosophy the male or positive principle, while "*in*" is the female or negative principle in nature. "*Yō*" is often used for what is bright or cheerful; "*in*," of what is shady or gloomy. The sun is "*tai-yō*," or the "great *yō*," and is considered by the Kuroxumi sect to be the source of *yō-ki*, so that an imbibing of the sun's rays, its light and heat, is an imbibing of vitality and cheerfulness. This connection with the sun needs to be constantly remembered in our study of a system which makes the sun-god its great object of worship. No single words suffice for a constant translation of the terms "*yō-ki*" and "*in-ki*." In this paper they will usually be rendered "positive spirit" and "negative spirit"; sometimes the sense can be more clearly expressed by the words "cheerfulness" and "gloom."

One day, soon after the events already narrated, Kurozumi crawled out from his bed, and, though as yet he had hardly the necessary strength, he bathed himself and then commenced to worship the sun. At once, just as frost vanishes before the morning sun, so did his illness depart, leaving him in perfect health. At the time of the next winter solstice, while again engaged in worshiping the rising sun, the positive spirit so penetrated his breast that he was filled with thoughts of joy and gratitude. Unconscious of what he did, he continued to drink in the sunlight, until his heart suddenly became pure, and he for the first time "laid hold on that life which vivifies the universe." He was at that time thirty-five years old.

Not long after, a maid-servant suffering from an attack of colic was driven almost crazy by the pain. Kurozumi, moved with pity, breathed out upon her the positive spirit with which he himself was filled, and the girl was immediately healed. From that time he commenced the practice of breathing upon those who requested his aid, while he also taught them to care for the welfare of the soul as well as for that of the body. Those suffering from chronic diseases experienced instant relief, and were thus led to investigate the teaching of their benefactor.

Kurozumi died in 1850. Even by those who do not accept his doctrine he is praised for his upright life, and for his earnestness in seeking to lead others to righteousness. One act of gross immorality has been reported to me through a member of the household in which it is said to have occurred. The charge is so contrary to the prevailing opinion of Kurozumi's character that I am inclined to give him the benefit of the doubt, and to hope there was no ground for the accusation.

The sect, though of such modern origin, has gained a large number of adherents, especially among the peasantry. Its success is largely attributable to the healing of diseases, which its believers profess to accomplish by means of various rites. There can be no doubt that, as in more or less similar methods of treatment found in western lands, there have been remarkable cures. These are made the most of, the facts are often exaggerated, while failures attract little attention.

Kurozumi left for the direction of his disciples seven commandments, as follows:

"1. Thou who was born in the Land of the Gods shalt not be without a constantly believing heart.

"2. Thou shalt not yield to anger nor grief,

"3. Thou shalt not become so self-conceited as to despise others.

"4. Thou shalt not in seeing the wickedness of others increase thine own.

"5. When in health thou shalt not be slothful in business.

"6. Thou who hast entered the Way of Truth shalt not have thy soul devoid of truth. [*i. e.*, Practice must agree with profession.]

"7. Thou shalt not let slip the daily blessings."

The following extracts are taken from a book entitled "A Short Explanation of the Seven Commandments":

"4th Commandment. 'Thou shalt not in seeing the wickedness increase thine own.' The following are sayings of Kurozumi:

"'When a man ill-treats us, we in our hatred and anger may seek to requite the evil, Thus we are led to acts worse than his, and ere we are aware, the wickedness of our own hearts has increased.'

"'Those who do evil are ignorant of the Way, and hence are to be pitied. We, remembering our blessed religion, must try without ill-will or anger to instruct them. Thus the wicked may be converted so that they shall walk with us in the ways of righteousness.'

"'Overlook the faults of men; see only their excellencies, and make these an example for your own guidance.'

"'If you requite another's evil deeds with the same, then both fall into sin and together receive punishment from Heaven. An old story tells of a hen with two heads, one of which was peacefully inclined, while the other was selfish. In picking up food the selfish head would snatch and gobble down everything that was found. For a while the peaceable head patiently endured this, but at last could bear it no longer. Seeing something poisonous fall to the ground, it pretended that it was going to eat it. The selfish head snatched away the morsel; but no sooner had it swallowed the poison than it became weak and paralyzed, at which the other head exclaimed, "I am glad of it." In a few minutes, however, the poison circu-

lating through the body reached this head also, so that it too died.'"

The following sayings of Kurozumi are drawn from various sources:

"I am like one who wades first into the stream to see whether it can be forded. Let all of you follow close behind me."

"What I say is not drawn from books. I simply speak as Heaven directs. When my own thoughts incline me to say 'East,' I say 'West'; when I am about to say 'It is,' I am forced to say, It is not.'"

"Though in every dewdrop dwells a moon, the true moon in the sky is but one. The moon, the sun, and I myself all come from one soul, and I must not think of them as distinct beings."

[From a letter] "I thank you for the prayers you offered on my behalf during my recent illness. I myself did not pray. I simply submitted everything to Heaven's will. If I was no longer of any use to the world it would have been right had I died, while if I can be of the least use here I shall rejoice to live."

"There is nothing which men part with so reluctantly as self; but from reluctance to part with self they lose self."

"If I give up myself, the whole wide world is mine."

"While out walking the other day, I saw a number of people gathered about a well. On approaching I found that a cat having fallen into the water, some men had managed to get her into a bucket so as to draw her out. Just as they got her to the top, and put out their hands to take her, the cat, in fright, leaped out from the bucket, and, falling to the bottom of the well, was drowned. Heaven and the gods are always guarding men, but they, in their ignorance of this, take things into their own hands with results as disastrous as those following the leap of the cat."

The following sermon, preached by a disciple of Kurozumi, upon the text, "Have a cheerful spirit," may furnish some points for comparison with various doctrines of "mental healing," "faith-cure," etc.:

"A cheerful spirit (*yō-ki*) is a state of mind where one is filled with courage, happiness, firmness, and bravery. In common parlance, a man is often said to have a cheerful spirit when, in a dissolute manner, he sings and dances about; but such actions simply show that he is indulging his selfish desires. Though he may appear to be having a fine time, and to be very jolly, it is not true cheerfulness; it is only a depraved kind of enjoyment. A truly cheerful spirit is a vivifying influence, which comes from forgetting one's own selfish desires, and freeing one's self from the influence of human passions. It is the positive, cheerful spirit of light and warmth with which the Sun-god nourishes all nature. This spirit coming from the Sun-god congeals and becomes the heart of man, which thus has power to move the body. When a man's heart is courageous, joyful, and filled with the cheerful spirit, his diseases are healed, and good fortune attends all his affairs, but when the gloomy spirit fills him so that he is constantly worrying, this gives rise to ill-health."

The following extracts from another sermon:

"Faith is the one open road between gods and men. No matter how many prayers you repeat, if in your heart there is timidity and doubt as to whether an answer will be given, then there will be no manifestation of divine power If only there is faith, then, laying aside all question about the gods, the god in your own soul will be manifested in power. As the proverb says, 'Though we ask for nothing more than a sardine's head, its reception depends upon our faith,' and the divinity within our soul is called out by this earnest faith. This divinity is an emanation from the Sun-god.

"An unbeliever will say with a sneer, 'So then, when you talk about receiving divine help for the cure of disease, all you mean is, that a man's own state of mind is the cause of his recovery, and the power of the gods has nothing to do with it.' I reply that this state of mind is true faith, and therein is the wonderful principle of the working together of the gods and men. In one of his letters Kurozumi wrote, 'He that has life in himself, so as to call out the life of the universe, readily obtains divine aid.' Also in one of his sermons he told the following story:

"'A certain man owned a charm that had proved very efficient in curing toothache. He often lent it to his friends, and as the applicants became numerous he kept it in his tobacco-box, where he could always have it handy to give to those who desired it. One day, a man to whom it had been lent brought it back, saying with great joy that, thanks to the efficiency of the charm, his tooth had immediately ceased aching. After he had gone the owner of the charm happened to notice that the paper in which it was enclosed looked a little different from the original wrapping, and on opening it he found that there was nothing inside except a fish-hook. He then opened the drawer of the tobacco-box, where he found the box safely lying, for in some way the fish-hook had been lent in its place. Nevertheless, because of sincere faith on the part of the borrower he had been cured. The man was in fact healed by his own state of mind, and you might think this a sufficient explanation; but the truth is that men are all endowed with a divine, omnipotent supernatural power, as may be learned from this incident.'"

The following is from a sermon on the text, "Become free from desire":

"Kurozumi said, 'A believing heart is the aim of religion, and when a man has put forth all his own strength he must, over and above that, seek for divine help.' Some believers who have found it difficult to keep the commandment, 'Thou shalt not yield to anger nor grief,' have at last, by offering prayers and vows to the gods, gained the required strength. When a young man I was troubled with dyspepsia. Many articles of food caused me great distress; yet they looked so tempting that I found it hard to restrain myself from eating them. One day I heard Kurozumi use the following illustration in a sermon: 'A rat once found a horseradish-grater to which some paste was adhering. On tasting the paste he found it so sweet that he forgot the pain of his tongue, and so kept lapping away, lapping away, until his body was all grated up and nothing was left but the tip of his tail. This is a good illustration of the way men are led astray by their desires.' The story taught me that there was no help for me unless I obtained divine aid. I got an artist to paint me a picture of the rat and the grater, put it where I could always see it, and was helped by its teaching to recover from dyspepsia. For persons like myself, who have not strength to banish human desires, it is necessary to cling closely to the gods."

The Zhikko Sect.—The Zhikkô (practical) sect, as the name indicates, does not so much lay stress upon mere show and speculation as upon the

realization of the teachings. Its doctrines are plain and simple, and teach man to do man's proper work. Being a new sect, it is free from the old dogmas and prejudices, and is regarded as a reformed sect. The scriptures on which the principal teachings of the sect are founded are Forukoto-bumi, Yamato-bumi and many others. They teach us that, before heavens and earth came into existence, there was one absolute Deity called Ame-no-minakanushi-no-kami. He has great virtue, and power to create, to reign over all things; he included everything within himself, and he will last forever without end. In the beginning the One Deity, self-originated, took the embodiments of two Deities, one with the male nature, and the other female. The male Deity is called Takami-musubi-no-kami, and the female Kami-musubi-no-kami. These two Deities are nothing but forms of the one substance, and unite again in the Absolute Deity. These three are called the "Three Deities of Creation." They caused a generation of Deities to appear, who in their turn gave birth to the islands of the Japanese Archipelago, the sun and moon, the mountains and streams, the Divine Ancestors, etc., etc. So their virtue and power are esteemed wondrous and bountiful.—"*Parliament of Religions*," *pp. 452-3.*

Mr. Shibata then follows with an excellent bit of mountain worship transformed to suit his new would-be monotheism. Remember that Mount Fuji is in and by itself divine to all Shintoists.

According to the teachings of our sect we ought to reverence the famous mountain Fuji, assuming it to be the sacred abode of the divine Lord, and as the brain of the whole globe. And, as every child of the Heavenly Deity came into the world with a soul separated from the one original soul of Deity, he ought to be just as the Deity ordered (in sacred Japanese, "kannagara") and make Fuji the example and emblem of his thought and action. For instance, he must be plain and simple as the form of the mountain, make his body and mind pure as the serenity of the same, etc. We should respect the present world with all its practical works more than the future world; pray for the long life of the Emperor and the peace of the country, and, by leading a life of temperance and diligence, co-operating with one another in doing public good, we should be responsible for the blessings of the country.—"*Parliament of Religions*," *p. 453.*

The Chinese Problem.—As the essential feature in the highest development of culture, we note the largest and most intimate interdependence among themselves and with past generations of all fellow-strivers after it; and as a result of it, the largest possible sum of achievement and acquisition. Between this and the opposite extreme lie all the intermediate stages which we comprise under the name "semi-civilization." This notion of a "half-way house" deserves a few words. When we see energetically at work in the highest civilization the forces which retain, as well as those concerned with extending and reshaping, the building, in semi-civilization it is essentially the former which are called into activity, while the latter remain behind and thereby bring about the inferiority of that state of things. The one-sidedness and incompleteness of semi-civilization lie on the side of intellectual progress, while on the material side development sets in sooner. Two hundred years ago, when Europe and North America had not yet taken the giant strides which steam, iron, and electricity have rendered possible, China and Japan caused the greatest astonishment to European travelers by their achievements in agriculture, manufactures, and trade, and even by their canals and roads, which have now fallen far towards dilapidation. But Europeans, and the daughter races in America and Australia, have in the last two hundred years not only caught up this start, but gone far ahead. Here we may perceive the solution of the riddle presented by Chinese civilization, both in the height it has reached and its stationary character,

The Chinese Emperor at the Plow.

and indeed by all semi-civilization What but the light in free, intellectual creation has made the west so far outrun the east? Voltaire hits the point when he says that Nature has given the Chinese the organs for discovering all that is useful to them, but not for going any further. They have become great in the useful, in the arts of practical life; while we are indebted to them for no one deeper insight into the connection and causes of phenomena, for no single theory.

Does this lack arise from a deficiency in their endowments, or does it lie in the rigidity of their social and political organization, which favors mediocrity and suppresses genius? Since it is maintained through all changes of their organization, we must decide for the defect in their endowments, which also is the sole cause of the rigidity in their social system. No doubt the future alone can give a decisive answer, for it will in the first place have to be shown whether and how far these races will progress on the ways of civilization which Europe and North America vie in pointing out to them; for there has long been no doubt that they will or must set foot on them. But we shall not come to the solution of this question if we approach it from the point of view of complete civilization, which sees in the incompleteness of China and Japan the signs of a thoroughly lower stage of the whole of life, and frequently at the same time signs of an entire absence of hope in all attempts at a higher flight. If they possess in themselves only the capacities for semi-civilization, the need of progress will bring more powerful organs to their head and gradually modify the mass of the people by immigration from Europe and North America. This process may have first raised to its present

height many a civilized race of to-day; we may refer to the Russians and Hungarians, and to the fact that millions of German and other immigrants have stimulated in many ways the progress of these semi-Mongols in Europe.—*F. Ratzel, "The History of Mankind," pp. 25-7.*

Chinese and Japanese.—People are fond of drawing comparisons between the Chinese and the Japanese. Almost all seem agreed that the Japanese are much the pleasanter race to live with—clean, kindly, artistic. On the other hand, the Chinese are universally allowed to be far more trustworthy. "I know," says a late manager of the Hongkong and Shanghai bank in Shanghai, "of no people in the world I would sooner trust than the Chinese merchant or banker. . . . For the last twenty-five years the bank has been doing a very large business with Chinese in Shanghai, amounting, I should say, to hundreds of millions of taels, and we have never met with a defaulting Chinaman." Woefully different from this is the tale told by the European bankers and merchants in Japan. They complain, it is true, not so much of actual, willful dishonesty—though of that, too, they affirm there is plenty—as of pettiness, constant shilly-shallying, unbusinesslikeness almost passing belief. Hence the wide divergence between the impressions of the holiday-making tourist, and the opinions formed by the commercial communities at the open ports. Japan, the globe-trotter's paradise, is also the grave of the merchant's hopes. Another deep-seated difference between the Chinese and the Japanese is that the former have race pride, the latter national vanity. The Chinese care nothing for China as a political unit, an abstraction, an ideal to die for if need be; but they are nevertheless inalienably wedded to every detail of their ancestral civilization. The Japanese, though they have twice at intervals of a millenium thrown everything national overboard, are intense nationalists in the abstract. In fact, patriotism may be said to be their only remaining ideal. No Chinese but glories in the outward badges of his race; no Japanese but would be delighted to pass for an European, in order to beat Europeans on their own ground. The Japanese, too, are brave; they are also unpractical. The Chinese, eminently practical folks, follow the doctrine that

> He who fights and runs away
> Will live to fight another day.

The characteristic in which the Chinese and Japanese most agree (and other Far-Eastern peoples, —the Koreans, for example—agree in it also) is materialism. That is where the false note is struck, which, when long residence has produced familiarity, jars on European nerves and prevents true intellectual sympathy.

Mr. Walter Dening, whose acquaintance with modern Japanese literature and with the men who produce it is probably unrivaled, writes as follows:

"It is well known that one of the most marked characteristics of the Japanese mind is its lack of interest in metaphysical, psychological, and ethical controversy of all kinds. It is seldom you can get them to pay sufficient attention to such questions to admit of their understanding even their main outlines."

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